

P R A Y E R S

F O R

Sundays, Holy-Days,

And other

F E S T I V A L S,

F R O M

The Twenty-first Sun-
day after Pentecost, to
Lent.

Printed in the Year 1705.

TRAYERS

FOR

Woolly Hob-Dog

and other

FESTIVALS

THE

The Trenchard-Hill and
of the Trenchard-Hill



PRAYERS

FOR

Sundays, Holy-Days.

And other

FESTIVALS.

From the

Twenty-first *Sunday* after Pentecost
to *Lent*.

Twenty-first Sunday after Pentecost.

Matth. 18. 23.

THE Gospel of this Day being the Pa-
rable of the King, who having a Ser-
vant that ow'd him Ten Thousand Talents,
and not having wherewith to pay, upon being
ask'd,

Twenty-first Sunday

ask'd, releas'd the whole Debt: Let us here acknowledge the Infinite Mercy of God, which under this Figure is describ'd to us, and lay hold of the Mercy that is offer'd.

Let us Pray.

O Blessed God, we here acknowledge before thee the Excess of thy Goodness, who being provok'd by our numberless and daily Sins, hast yet such Regard to us ungrateful Wretches, as not only to put us in mind of thy Mercy, but to call upon us, and give us the Assurance that thou art ready to Reverse whatever Sentence is pronounc'd against us, and even of forgiving our whole Debt, upon our humbling our selves, and seeking thy Favour.

This, O God, we have the more Reason to admire upon the Consideration of our great Unworthiness, who are so Miserable as to abuse all thy Mercies, who cannot subsist without a continual Supply of thy Blessings, and yet turn even those very Blessings to Sin; who cannot see any one Creature which thou hast appointed for our Help or Comfort, but what we have ungratefully abus'd to thy Displeasure, without ever thinking of that Hand from which they come.

So Univerſal has been our Miſery in this Kind, that we muſt confeſs our Sins to have been multiplied above the Hairs of our Head, and that the Debt we have contracted to thy Juſtice, O God, is but imperfectly reſembled in the Debt of Ten Thouſand Talents. And yet great as it is, thou ſtill giveſt us the Assurance of Mercy upon the eaſie Terms of our demanding it, even ſo that the Difficulty or Delay is not in thy giving, but in our asking Pardon as we ought.

For this thy Mercy, O God, we Praise thee, we Adore thee, we Magnifie thy Holy Name, and moſt humbly beg we may live in the grateful acknowledgment of this Mercy for ever.

And for the preſent we moſt earneſtly implore thy Grace, that encourag'd by thy Infinite Goodneſs we may now humble our ſelves under the Senſe of all our paſt Iniquities, and ſolicite thy Mercy to forgive the whole Debt we have contracted by them.

Suffer us not to be ſo unhappy as to be discourag'd by the Grievouſneſs or great Number of our Sins, or by the many Years in which we have liv'd Reprobates to thee. No, Bleſſed Lord, let nothing of this caſt us into Deſpair; let nothing of this ſink our Spirits beneath

the Bounds of Hope. For thou hast here assur'd us that thy Mercy is above all our Crimes ; that though Hell be our Desert, yet thou art ready to forgive, if we are but ready to ask to be forgiven.

O God ! Had we no Hopes but upon our own Stock, had we no Ground of Comfort but from our selves, we should then have Reason to be overwhelm'd with Darkness and Despair : For what have we but Blindness and Poverty for our Inheritance ! And by what Means can we pretend to make any Atonement but what will be the encrease of our Debt ! Thus it would certainly be were we left to our selves, and had we no other Encouragement but from our own Poverty.

But now, O God, having the Assurance of Infinite Mercy, how can we Despair ? Especially when thou who hast the Keys of Eternity hast secur'd to us the favourable Acceptance of our Petition, if we humble our selves, and seek for Pardon.

Wherefore, O most Loving Father, being thus encourag'd by thy Goodness, tho' my Sins strike me with Horror ; yet will I never lose my Hope in thee. I will humble my self in the Confession of my manifold Iniquity ; I will appeal to thy Mercy, and beseech thee to have Patience with

with me; and though I see nothing in my self, yet will I confide in thee, because I am certain thou canst not always be angry where thou hast promis'd to forgive.

But then, O Merciful Lord, let it be thy Mercy to me to be truly converted from my Evil Ways, to confess and forsake them. Let not my Repentance be imperfect, or by halves, but sincerely from my Heart, and let it be attended with a real Desire of making Satisfaction for my whole Debt.

For though such unhappy ones as being Damn'd, and having no Part in Christ, have nothing wherewith to pay their Debts, and therefore their Punishment must be Eternal; yet 'tis not so with such as are yet the Members of Christ; for though these of themselves have nothing, and therefore are incapable of paying any part of the Debt; yet as United with Christ they have an Infinite Price to offer, and such as gives a Value to what they do in Union with their Head. Hence such as these cannot hope too much when they are resolv'd not to spare themselves, and have their Hearts truly in thee their God. Thus then, O most Bountiful Lord, may I be converted from all my Sins, and from

my Soul desire to satisfy, through Christ, for all the Injustice I have done against thee. *Amen.*

The Servant that had been thus forgiven, refusing to forgive a small Debt to a Fellow-Servant, is cast into Prison, there to remain till the whole Debt be paid; and thus will our Heavenly Father do to us if we forgive not every one our Brother from our Hearts. Thus has Christ declar'd. Hence

Let us Pray.

O God, whose Bowels of Mercy are ever open to repenting Sinners, Grant that this thy Goodness may be a Pattern to us in shewing Mercy to our Neighbour, and freely forgiving whatever Injury he has done us.

This, O God, we ask, because 'tis a Sentence already pronounc'd by thee, and therefore unchangeable, that if we forgive not others, we can expect no Benefit of thy Mercy to us. There will be no Mercy for those who shew no Mercy. And though Death be the End of all things here upon Earth, yet there will be no End there where the Debt has no End, and Death itself is become Immortal.

Where-

Wherefore, O Blessed Lord, since this is to be the sad Fate of those who forgive not their Neighbour, hear our Prayers now, we beseech thee, and removing all the Difficulties of our unhappy Temper, incline us to Mercy, and by thy Grace teach us to forgive.

Grant, O Lord, we may not be forward in admitting Resentments, but by favourable Constructions excuse our Neighbour in all that is capable of Excuse. *R. Hear us, we beseech thee, O Lord, and grant our Petition.*

Grant, O Lord, that where Resentments seem to be just, we may not open either our Thoughts or our Hearts to them, but labour by all Ways to remove or moderate them, and never hearken to such busie Friends as contrive to exasperate. *R. Hear us, we beseech thee, O Lord, and grant our Petition.*

Grant, O Lord, we may be never averse to Overtures of Peace, but ever ready to encourage whatever Proposals can be made for the Reconciling of any Difference. *R. Hear us, we beseech thee, O Lord, and grant our Petition.*

Grant, O Lord, that true Charity may work in us, and allow no Place to those false and deceitful Arguments which persuade us against Peace,

Peace, and plead Inconveniencies in the forgiving of Injuries. *R. Hear us, we beseech thee, O Lord, and grant our Petition.*

Grant we may forgive all Injuries, not only in Words or Shew, but Really, and with all Sincerity from our Hearts, and where Nature finds Difficulty, there force it to yield. *R. Hear us, we beseech thee, O Lord, and grant our Petition.*

Grant we may be ever watchful in suppressing all Dislikes; and if after a Reconciliation there appear any Signs of Aversion, that then we may terrifie our Conscience with the Declaration thou hast made, that if we forgive not from our Hearts, we are to expect no Mercy from thee. *R. Hear us, we beseech thee, O Lord, and grant our Petition.*

Hear us, O Blessed Lord, in these Particulars, and permit us not to deceive our selves in a Point whereon our Salvation so much depends. We can have no Glimpse of Hopes but from thy Mercy; and if we exclude our selves from it how very Miserable must we be! And yet this is the very Case, for if we forgive not every Neighbour from our Hearts there is certainly no Mercy for us.

O God of Mercy, consider our Case, we beseech thee, and amidst all our Infirmities

firmities suffer us not by this Uncharitableness to draw upon our selves our own Damnation.

Thou know'st all the Difficulties of our Nature, the Pride of our Hearts, our Inclination to Revenge, and how hard it is to remove Dislikes that have once taken Root: But, O God, as these are known to thee, so they are all subject to thee, and therefore we now implore both thy Power and thy Mercy in our behalf, to assist us by thy Grace in overcoming these Difficulties, and to give us that Command of our selves as to pass by them all in Obedience to thy Holy Will.

Suffer us not to be so obstinate in our own Humour, as rather to forfeit all Hopes in thee than to part with it; for what can it avail us to be thus Stiff and Positive, but only to convince us of our Folly, in making an Idol of our own Will, and Sacrificing Eternity in its Service?

Deliver us, O God, from this Blindness, and may we now, at this Moment, forgive all Injuries. Lead us on in the Ways of Compassion and Mercy, and by this easie Method may we labour to engage thy Mercy to us. Give us a Spirit ready to forgive, and may we no more lay up Injuries, since this is nothing less than preparing Destruction against

gainst our selves. Let it be enough to us that for our pardoning an inconsiderable Debt in our Neighbour, thou art willing to release to us that which is Eternal. This is Encouragement enough, and with this, O God, may we overcome all Difficulties, and make Nature bend to its Duty. *Amen.*

Let us Pray.

PReserve thy Family, O Lord, we beseech thee, by thy continual Goodness, that under thy Protection it may be free from all Adversities, and in good Works be devout to thy Name, through our Lord Jesus Christ thy Son.

*Twenty-second Sunday after
Pentecost.*

Matth. 22. 15, 21.

THE Pharisees in this Gospel having demanded of Christ whether it was lawful to give Tribute to Caesar? Upon seeing their Money be answer'd, Give to Caesar the things that are Caesar's, and to God the things that are God's. Hence
let

let us pray for Grace, to be faithful in this double Duty; and First, That we may give to Cæsar the things that are Cæsar's.

Let us Pray.

O God, who hast appointed Powers over us, and commanded us to be subject, not only for Wrath, but also for Conscience sake; Grant we may observe thy Orders, be subject to Principalities and Powers, obey Magistrates, and in this shew our Obedience to thee.

Grant we may do this even as thou hast prescrib'd it, not only for Fear, but for Conscience sake, considering our Obedience as what thou hast Ordain'd and Enjoin'd; and therefore that in Transgressing this Order we offend not only against Men, but against thee our God.

Let this Principle, O Lord, so possess our Hearts as to keep us always in Peace, and powerfully suppress in us whatever Arguments can be suggested for disturbing that Order which thou hast Establish'd.

Let this Principle oblige us to be faithful in all those Duties which Subjects owe their Princes or Magistrates; may it oblige us to render to *Cæsar* that which is *Cæsar's*, Tribute to whom Tribute is due,

due, Custom to whom Custom, Honour to whom Honour. May it keep us from being so Presumptuous or Self-will'd as to despise Government, and lay such a Restraint upon our Lips as to be ever afraid to speak Evil of Dignities.

And in these Particulars, O God, let no Pretext of Conscience persuade us to Transgress. For since the First Principle of Conscience is to be Obedient to thee our God, how can Conscience plead for doing contrary to what thou hast so expressly and positively enjoin'd?

It is thy Will, O God, it should be so, grant therefore, we beseech thee, it may ever be ours; for we know this is the End of all Religion, to do thy Holy Will, and that Religion must be vain which pretends to separate our Will from thine.

In this great Point therefore, O most Sovereign Lord, may we be Religiously Observant, and be content to suffer all Kinds of Inconveniencies rather than Transgress it. And let this one Case only be an Exception to our Obedience, when that is required of us which is evidently contrary to thy Law! In such Evidence, O God, may we abide faithful to thy Commands, and not let Humane Authority carry us against that
which

which is Divine. And if we suffer as Disobedient, give us Patience under all such Penalties, seeking Relief by all lawful Means, such as are consistent with the Duty of Subjects; but if these prove ineffectual, may we then take Shelter in the Comforts of an humble Submission, without ever thinking of working our Deliverance by any Violence, and much less by lifting up our Hands against the Lord's Anointed. May we ever chuse the worst of Oppressions as preferable to such a Delivery. Thus, O Lord, whatever *Cesar* be, whether Just or Unjust to us, may we be still Just to him, and in all Circumstances render to *Cesar* the things that are *Cesar's*. Amen.

Christ having likewise declar'd that we are to give to God the things that are God's, let us likewise beg Grace to comply with this Part of our Duty.

Let us Pray.

O God Eternal, Sovereign Lord of the Universe, to whom all things belong, give us Grace, we beseech thee, to consider and understand what Right thou hast in us, and in whatever things we possess, that so we may be prepar'd to do this Justice, of rend'ring to thee what belongs to thee. Thou

Thou art our Creator, and likewise our Redeemer; thou feedest and preservest us, and by thy Blessings we subsist every Day. Hence thou hast a certain Right over us, to Direct, Rule, and Govern us according to the Appointments of thy own Will.

This being thy Right, O God, we beg thy Help that we may surrender this to thee; that thy Will may wholly Govern in us, and we may be in all things entirely Subject to thee, our Lord and our God.

Hence, O Blessed Lord, we beseech thee, that we may no more be Govern'd by Inclination, that no Sort of Passion may Command us, that Pride may not Direct us, that the World or Company may not be our Guide: No, O most Sovereign Lord, to Command and Govern us belongs to thee, and we most earnestly implore thy Grace, that we may stand against all whatever it be that pretends to Usurp this Power, and never submit to any but what is Commission'd by thee.

This is what Justice Demands, that thou, O Lord, should'st Govern what is thine; 'tis what we are bound to yield to thee; and how great then must be our Crime if we give this Power to thy Enemies?

nemies? If we are Govern'd by Corruption, by Humour, by a Perverse and Contradicting Spirit, and by Sin?

O God! I see the Injustice of it, and I cannot but hence tremble at the Apprehension of my own unhappy State; for if I call over but any one Day, how very little a Part of it can I find that has been a Homage to thee? I easily discover how much I have been commanded by Self-love, by Worldly Respects, by a Vicious Temper, by Sloth, Obstinacy, Humour, and Passion; and I see how much I have obey'd them: But so very little, O God, appears of my Obedience to thee, that I can scarce give Proof of having acknowledg'd thy Right.

Thus my Life passes away a continual Obedience to every thing but to thee: And how then shall I appear when an Account shall be demanded of me, when an Enquiry shall be made how I have satished this Obligation of Justice, and given to thee what has belong'd to thee?

O God, I confess my Injustice, I can give no Account to such Demands. My Life has pass'd away without ever seriously thinking of this my Obligation, and how then shall I render an Account! But now, O Merciful Redeemer, I most
humbly

humbly beg thy Awakening and Assisting Grace, that I may begin and carry on a new Method in my Life, that I may strictly examine every thing that pretends to Call upon me, to give Orders and Command me, and absolutely refuse Obedience, except only where thy VVill appears. O Blessed Jesus, Saviour of Mankind, let this be the Method of my Life, and may thy Grace confirm me in it, that whatever has been my Injustice hitherto, I may now from thistime render to God the things that are God's.

And this most especially I ask in sincerely giving my Heart to thee. For I know thou art the only God, thou art my only Happiness, thou overflowest with all the Excellencies that are either Desireable or Comfortable, and therefore that 'tis my Duty to seek thee before all things, to serve thee above all things, to give my Heart to thee, to love thee with all my Soul, with all my Strength, and with all my Mind.

This is what Justice Demands of me. How I have complied with this hitherto, O God, I dare not look, because I know I have given my Heart away from thee, I have been fond of Trifles; have pursued Vanity and sinful Follies, with all the Bent of Soul; but as to thee,
my

my God, I have been Cold, Thoughtless, and Unconcern'd ; and how far has all this been from that Duty of Justice of giving my Heart to thee !

O most Merciful Father, I am asham'd at what is past, and now beseech thee with all the Earnestness of my Soul, to take from my Heart the Love of all whatever is not according to thy VVill, and draw my Affections so sincerely to thee, that from this time I may no more fall under the Guilt of my former Injustice, but love thee with all my Heart, and thus give my Heart to thee, because to thee it belongs.

Let thy Grace likewise help me in performing another Part of this Justice. VVe confess thou art *Alpha* and *Omega*, the Beginning and End of all things, and therefore it is thy Essential Right that all whatever we do should begin and end in thee.

Grant therefore, most Sovereign Lord, that from this time we may be Solicitous to give thee this Right, that we may undertake nothing Rashly or Inconsiderately, but begin all by consulting thy VVill, and begging thy Blessing ; and that whatever we thus begin with thee, we may refer it again to thee, and in the first Place seek thy Glory. Thus, O God,

God, Justice Demands of us, and if we do not endeavour at this Method, we do not endeavour to give to thee what belongs to thee.

This Method may thy Grace direct us, O Lord, particularly to observe in the Distribution of our *Time*, in the Choice of our *Company*, in the Government of our *Thoughts* and *Words*, and in the Employment of such *Temporal Possessions* or *Goods*, with which thou hast Blessed us.

In these let us not leave Nature to her own Liberty, nor follow Inclination as the Heathen does. but be always mindful that these are all thy Blessings; that the Use of them is not left to our own Humour, but to be directed by thy VVill, that thou art to be glorified in them, and will call us to an Account of our Management; VVherefore, O God, in all these, and in whatever else belongs to us, may we be Solicitous in examining thy Holy VVill, and labour to Manage all in such a Manner as to be Just in all our VVays, and especially not to fail in giving to *Cesar* the things that are *Cesar's*, and to thee, our God, whatever is thy Right. *Amen.*

Let us Pray.

O God, our Refuge and our Strength, be favourable to the Prayers of thy Church, who art the Fountain of all Goodness; and grant that what we ask with Faith we may effectually obtain, through our Lord Jesus Christ thy Son.

Twenty-third Sunday after Pentecost.

Matth. 9. 18, 26.

TWO Miracles make up the Subject of this Gospel; the former is of the Woman cur'd of the Flux of Blood by touching the Hem of our Saviour's Garment; and since her great Faith and Humility were the Dispositions with which she approach'd to Christ, and found such Success in her Endeavours, let us now beg that as often as we approach to Christ it may be with the like Holy Dispositions, so to have Hopes of the like good Effect.

Let

Let us Pray.

ALmighty and Everlasting God, behold we acknowledge here before thee the many and great Infirmities to which we are subject, such as render us uneasy to our selves, and displeasing to thee our God.

We are sensible of their ill Effects, and especially of the Danger in which they put us; and hence we often desire to be deliver'd from them, we often send up our Desires to thee, and beg thee to be our Phylician, and heal us.

And yet, O God, after so many Endeavours, after so frequent Desires and Prayers, we still remain under our wonted Infirmities; the State of our Soul is still Miserable, and there seems to us but little Hopes of Amendment.

Notwithstanding we can have no Complaints against thee our God: Far be this, O most Loving Father, far be this from us; for we know thou art Infinite in Goodness, and full of Mercy; and as thou hast formerly heard the Cries of the Miserable, and appear'd in the speedy Relief of such as have call'd upon thee for Help; so thou hast still the same Bowels of Compassion, the same Inclinations to
Mercy,

Mercy, for there is no Change on thy Part.

The Fault therefore is wholly ours, and we can have no Complaint, O God, but against our selves. For though we have some Sense of being Miserable through our Sins, yet how very imperfect is this Sense in us! Scarce enough to make us Serious in considering what our Misery is, or Solicitous in asking for Remedy!

And hence, O God, when we undertake this in our Prayers in how poor a Manner do we perform it! Our Minds not attentive to our own Petitions, our Thoughts busied with Trifles, our Hearts taken up with other Concerns! And as for a Spirit humbl'd under our Misery, or rais'd up with a lively Hope in thy Power and Mercy in order to our Relief, this may strike sometimes with a passing Glimpse upon our Thoughts; but as for labouring to put our Souls in this Holy Disposition, and thus to prepare for thy Mercies, O God, how very seldom do we do it!

Wherefore, O Merciful Lord, we now most humbly beseech thee to have Compassion on us in all our Infirmities, but especially in this, which is an Abuse or Neglect of the very Means which should

should be the Remedy of all the rest.

Inspire us, we beseech thee, with such a true Sense of our sinful State, as really to believe our selves Miserable, to believe our selves under the Displeasure of our God, with Hell open before us, and we living on Careless and Secure when we have not a Moment to depend on.

Give us, O God, a real Sense of our Danger, and so truly may we be concern'd and humbl'd under it, as to cast our selves at thy Feet, and judge our selves the most Miserable of all Creatures, if thou, O Merciful Father, dost not pour forth thy Grace and help us.

May we look upon our selves as Criminals who have the Judgments of an Almighty Hand lifted up against us, as Criminals who are on their Way to Execution, and have no Possibility of Reprieve but from thy Mercy.

Hence may we be Solicitous to obtain what we so much want; and since Prayer is the *Means*, may the Sense of our Misery press with that Weight upon us as to raise our whole Spirits up to thee, to call out, to cry aloud for Help, so as not to be subject to the Distraction of every Trifle. For what have Trifles to do where we have the Concern of Eternity upon our Hands? What shou'd appear a Business

Business then to us when our Business is to escape the Dangers of Hell?

Thus, O God, may we Pray with a Fervent, Attentive, and truly Humble Spirit: But grant likewise, we beseech thee, that a lively Faith may give Life to our Prayers, such a Faith as the Woman of this Gospel had, who approach'd with that Confidence in thy Power and Goodness that she doubted not of Help, though from the Touch only of our Saviour's Garment.

This Faith thou wast pleas'd to Reward in her in the speedy Redress of her Complaints. Quicken therefore, O Lord, our Faith, and give us a due Confidence in thy Mercies, that being subject to many Miseries, we may seek thy Help in such a due Preparation of Spirit as to hope for thy Compassion, and a welcome Deliverance from all the Distempers of our Soul, which have been our Misfortune for so many Years. Amen.

The other Miracle mention'd in this Gospel is the raising of the Ruler's Daughter to Life by our Saviour Christ; and here let us direct our Prayers as the Subject requires. Christ coming to the House, first commanded the Minstrels and others that made a noise to depart; hence let us make our first Petition.

Let us Pray.

O God, who seest to how many Snares we are expos'd, both from ill Company and the Distractions of the World, and how often these bring Death to our Souls, grant we may from this Miracle observe the Method of recovering a new Life, and by following it secure to our selves the Blessings of thy Grace.

Make us sensible, we beseech thee, how far *Conversation* and the *World* are to us the Occasions of Sin; and Mercifully grant us such Strength of Grace as to separate from all that which is thus prejudicial to our Salvation.

We see Christ our Redeemer gave not Life to the Dead Person till the House was clear'd from Multitude and Noise, and how then can we expect New Life if we still live on in the midst of Death, in the midst of all that which confirms us in Evil, and makes us unfit for the Operation of Light and Grace!

Help us therefore, O Lord, in this difficult Point, and since thou hast shew'd us the Ways of Life, give us Grace to follow; and let us no longer flatter a Base and Corrupt Nature in Contradiction to all thou hast taught.

Raise

Raise us now above such Weakness, and with Resolution may we break from all that is sinful. And if Nature be unwilling to yield, may we check all its Complaints, by convincing it 'tis much easier to suffer the Difficulties of some short Self-denials in order to its Cure, than die in its Sins; and if it will not give ear to Reason, let it be taught by violence to Bend. In this Manner, O Jesus, help us to prepare for the Favours of thy Grace. *Amen.*

Christ undertaking to raise this Young Woman to Life, and saying that she slept, was laugh'd at by the Multitude, but their Mockery was no Discouragement to his Charity: Hence

Let us Pray.

O Blessed Redeemer, who in this great Work wast made the Scorn of the Multitude which understood not the Ways of thy Providence and Mercy, Grant we may learn the Lesson thou here Teachest us, that so we may be prepar'd against the greatest Discouragements in whatever Good we undertake.

We are very sensible how ignorant the World is of thy Ways, and likewise so averse that it can observe none even en-

deavouring to make thy Gospel their Rule, or proposing to to rescue themselves from the Common Snares of Sin, but presently they are pointed at, and made the Subject of its Malicious or Scornful Remarks.

This is a general and great Temptation, such as gives a Check to the First Thoughts of Good, and discourages many from pursuing their Pious Designs: But, O Merciful Redeemer, we beseech thee to deliver us from this Weakness, and so to confirm us in our Resolutions of a New Life, as not to be laugh'd out of the Way of Salvation.

Let us no more be asham'd of thy Gospel, nor of walking in the VVays it teaches. And when the VVorld begins to single us out for its Scorn, then, O Blessed Lord, strengthen us with thy Holy Grace, and may we then remember that to be asham'd of thy Gospel is to be asham'd of thee. Then may we remember that the Disciple is not above his Master, and that if the VVorld exposes us with its Raileries, it did the same first to thee; and may this be our Strength and our Comfort through all the VVays of thy Gospel, and of arising to a New Life.

But

But then, O Jesus, remember, we beseech thee, our Weakness, and as with thy Hand thou didst raise up the Ruler's Daughter from Death to Life, so vouchsafe likewise to stretch forth thy Sacred Hand, and help us also in forsaking the Ways of Death. O Jesus! What can our Weakness do without thee! Have Compassion therefore on us under all our Infirmities, and as thou call'st upon us to arise from Death, so help us by thy Grace and Power to obey thy Call, and to walk with Strength and Courage in the Ways of Life. O Jesus, shew this Day thy Mercy to us, and while we see the Effects of thy Goodness in others, may we likewise partake of the same Mercy for our Present and Eternal Comfort. Amen.

Let us Pray.

Pardon, O Lord, we beseech thee, the Sins of thy People, that by thy Goodness we may be deliver'd from those Bonds in which we have been Engag'd by our own Weakness; through our Lord Jesus Christ, thy Son.

If the Sundays after Whitsontide be more than Twenty-four, what are wanting must

30 *Twenty-fourth Sunday*

*must be here supplied from the Sundays
after Epiphany.*

*Twenty-fourth Sunday after
Pentecost.*

Gospel, Matth. 24. 15, 35.

I*N the beginning of this Gospel Christ fore-
tels the Destruction of Jerusalem; and
giving his Disciples a Sign of its approaching
Ruin, he says it shou'd be when they shou'd
observe the Abomination of Desolation
standing in the Holy Place, for that then
its Ruin was near. Hence let us make it our
Prayer this Day, that God would deliver us
from all kinds of Prophanation, that we may
never see in our selves this Sign of God's
Anger, and our own Ruin.*

Let us Pray.

O God, who didst give this for a Sign
of the Number of the *Jews* Sins
being fill'd up, and of thy Severest Judg-
ments being ready to break out upon
them, to wit, *The Prophanation of the
Temple*, Mercifully now hear our Prayers,
and deliver us, we beseech thee, from all
Prophaneness,

Prophaneness, that so we may be never so unhappy as to see in our selves the evident Marks of thy Displeasure, and the Signs of our approaching Ruin.

The Case is very plain, there is nothing Holy but what has a particular Regard to thee, by a Participation of thy Holiness, in being Consecrated to thy Service, or Sanctified by thy Mercies: And hence, O God, we must own there is no prophaning any thing that is Holy but with a particular Contempt of thee; such a Contempt as carries with it a Blackness above the Guilt of Ordinary Sins, and is not, like these, the Argument of Human Frailty, but of a Soul that has lost the Fear of God, and is given up to a Reprobate Sense: And who then can wonder, that where these Sins appear, there's an Evidence of thy particular Displeasure, and of thy approaching Judgments?

Wherefore we most earnestly beseech thee, O Lord, amidst all our Infirmities to preserve us from all that is Profane, and give us a particular Jealousie of every thing that can be suspected of this Guilt.

And in the First Place, since thy Name, O God, is Holy, grant us that true Respect for it as is due, so as never to use

it but with a becoming Reverence, and in such a Manner as thou may'st be glorified in it. *R. Grant this, O Lord, we beseech thee.*

Hence, O Lord, we beseech thee to give us that respectful watchfulness upon our Lips as to preserve us from all Irreverence to thy Holy Name, and Mercifully deliver us from all kinds of Profanation of it, whether by Cursing, Swearing, Imperfect Oaths, or by taking thy Name in vain. *R. From all these Profanations of thy Holy Name deliver us, O Lord.*

Deliver us, O Lord, we beseech thee, and grant we may never do it, either in a Passion, or Heedlessly, or through any ill Custom. *R. Deliver us, O Lord.*

The Day thou hast set apart for thy Service and Worship is Holy, and thou hast given us an Express Command to Sanctify it. Grant therefore we may observe it, according to thy Precept, O Lord, and keep it a *Sabbath* Holy to thee in such Exercises as may be for thy Glory, and for fitting our Souls for an Eternal *Sabbath* in Heaven. *R. Grant this, O Lord, we beseech thee.*

Hence, O Lord, we beseech thee to render us by thy Grace so watchful over all our Ways, as carefully to avoid
all,

all, whatever it be, by which this Day can be Prophan'd or Abus'd, whether by Sloth or Sleep, or Idle Conversation, Vain Employments, Scandalous Diversifements, or Unnecessary Work. R. *From all these Prophanations and Abuses of this Day, which by thy Command ought to be kept Holy, deliver us, O Lord.*

Deliver us, O Lord, we beseech thee, and grant we may never do it either through Disrespect, Carelesness, Ill Custom, or mov'd to it by the Authority or Example of others. R. *Deliver us, O Lord.*

The Places that are set apart for thy Service and Worship are Holy: Grant therefore that at all Times our Behaviour in them may be attended with such Seriousness, Gravity and Reverence, as becomes thy Sacred Presence; and that we may so Seek, Serve and Adore thee in Spirit and Truth, as to engage thy Mercy to us, and pay thee the Homage that is due from us thy Creatures. R. *Grant this, O Lord, we beseech thee.*

Hence, O Lord, we beseech thee, to strike our Souls with such a Sacred Awe of thy Presence as often as we come in to these Places of Worship, as to prevent in us all manner of Prophanations and Abuses, whether by Idle Gazing, Disre-

respectful Conversation, Undecent Behaviour, Unbecoming Lightness, or any other way Disedifying to our Neighbour, or Displeasing to thee our God. *R. From all these Prophanations and Abuses of Places Sacred to thy Service deliver us, O Lord.*

Deliver us, O Lord, we beseech thee, from all those Ways by which Carelessness, Indevotion, Vanity, a Sensual or Worldly Spirit is wont to Abuse the Places of thy Worship. *R. Deliver us, O Lord.*

The Book of the Gospels, and of other Parts of thy Sacred Word, is Holy: Grant therefore we may have a due Regard to this Holy Volume as to what is Divine, that we may ever read it with a due Respect, and Venerate the Truths it delivers as the Rule of Salvation and Way to Eternal Life. *R. Grant this, O Lord; we beseech thee.*

Hence, O Lord, we beseech thee to grant us that Pious Guard upon our Lips as never to Prophan thy Sacred Word by making it the Subject of our Jests, Railery, or Light Entertainments: Give us also a like Guard upon our Thoughts, as never to allow them any Liberty prejudicial to the Authority of what it delivers: And a much Stricter Guard grant we

we may keep upon our Imagination and Judgments, as never to Corrupt the Truths of thy Word by our own Faint Lights, Presuming Philosophy, or mistaken Glosses. R. From all these Profanations and Abuses of thy Sacred Word, which is the Fountain of Living Water, and Food of Life, deliver us, O Lord.

Deliver us, O Lord, we beseech thee, and grant we may never fall under any of this manifold Guilt, either through Disbelief, Disrespect, Rashness or Profaneness. R. Deliver us, O Lord.

Jesus is above all Holy; his Faith and Mysteries are Holy, the Religion by which he is Serv'd and Worshipp'd is Holy: Grant therefore, O Lord, we may have in our Hearts a true Reverence for these as the Necessary Means of Salvation, and that as often as we mention them with our Lips it may be always with that Respect as to discover the Solidity of that Faith on which it is grounded. R. Grant this, O Lord, we beseech thee.

Hence, O Lord, we beseech thee by thy Grace so to confirm us that we may never shew Favour to any one Glance or Thought prejudicial to thy Faith or Religion. And as for all kind of Profane Words, or Atheistical Discourse, or Irreligious

26 *Twenty-Fourth Sunday*

religious Iests, that we may abhor them, both in our selves and others, as the most detestable of all Vices. *R. From all these Prophanations and Abuses of thy Holy Faith and Religion deliver us, O Lord.*

Deliver us, O Lord we beseech thee, and grant we may never fall under this Guilt, as with Christian Lips to betray Christianity, or ever Encourage, Countenance or Join with such Company as make it the Exercise of their VVit, and Subject of their Entertainment, to laugh at all that is Sacred, and trample the Mercies of God under their Feet. *R. Deliver us, O Lord.*

From these, O God, and all other kinds of Irreligion and Prophaneness, may thy Mercy deliver us. For what can we expect when such Vile, Blind, Sinful VVorms begin thus to strike at Heaven, and with their Impious Breath undermine that which was purchas'd with the Blood of Jesus, and establish'd by the Blood of so many Thousand Martyrs? This is certainly the Abomination of Desolation, and not the Forerunner only, but in itself the greatest of Judgments.

VVherefore, O most Gracious Lord, we beseech thee in thy Mercy to Pardon whatever part we have had in this
VVicked-

VVickedness, and now so to strengthen us by thy Grace, that we may never more Relapse into this Guilt, that we may never make a Jest at the Expence of Religion, nor be pleas'd with such Company whose Divertisement is in being Prophane.

Hear us, most Merciful Father, and deliver not only us, but all that belong to us, from this Abomination, and rescue the Christian VVorld from this shameful VVickedness. No wonder at thy Judgments when so much of this detestable Liberty, of these bold Attempts against Heaven, are Tolerated among the Professors of thy Name. Remove from us, O God, these Crying Sins, that thy Judgments likewise may be taken from us; and may we no more partake in any Prophanation, no, not so much as once taking thy Name in Vain. *Amen.*

Let us Pray.

RAise up, O Lord, we beseech thee, the Hearts of thy Faithful, that being more Zealous in all that is Good they may find the greater Effects of thy Goodness; through our Lord Jesus Christ.

First

First Sunday in Advent.

Gospel, Luke 21. 25. 33.

THis being a Holy Time appointed by the Church as a Preparation for the great Solemnity of God's Mercy in the Birth of our Redeemer, let us now beg Grace of the Divine Bounty that we may well employ this Time, according to the Design of the Church, and thus hope to partake of the Divine Mercies.

Let us Pray.

O God, who hast wrought so many Mercies for us, and knowing that through our great Unworthiness we are in danger of losing the Benefit of them, hast therefore appointed Times wherein we may look into the State of our Souls, and remove all that which may be an Obstacle to thy Grace: Grant we may make a right Use of this Favour, and so employ this *Advent* as to prepare our Souls for meeting our Redeemer.

Grant, O Lord, we may truly consider the Greatness of this Favour, inasmuch as all the Works of thy Mercy
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must be lost to us if we are not prepar'd to receive them. Hence may we turn all our Thoughts to Examine what Indispositions there are in us; and since these can be nothing but either Sin, or the Effects of Sin, hence again let us resolve upon making it the Business of this Time to search into our Sins, and into all those our Ways which are the Ways of Corruption.

And not only search into them, but likewise enter upon such Means as may be necessary to overcome them, and by the Serious Endeavours of a Sincere Repentance seek to obtain the Favour of thy Peace.

O God, how happy a Time would this be to us, should we thus employ it in preparing our Souls for thy Mercy! How might the Fruit of a few Days Recollection be the Comfort of Eternity! How might we Bless thee for ever for the Grace of this Time! Grant us therefore, O Lord, this Grace, that we may no more lose this Opportunity, as we have too often already done, but carefully improve it to thy Glory, and the Benefit of our Souls. Amen.

That you may be truly Serious in now seeking for Mercy, the Church lays before us this Day the Terror of God's Justice in
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the Last and General Judgment, that being excited by Fear we may make a Seasonable Provision against it. Let us beg Grace to make this good Use of what is propos'd..

Let us Pray..

O God, who proposest the Severity of thy Judgments to us, that by the Sight of thy Justice we may be more earnest in laying hold of thy Mercy: Grant, we beseech thee, we may make this good Use of the Terrors laid before us this Day, and thus wisely, according to the Designs of thy Goodness, turn thy Justice into Mercy.

Grant we may truly apprehend the Terrors of the Last Day, when Christ shall come in Majesty to judge the World.

When the Earth, with all its Glorious Vanities, having been consum'd with Fire,

All Mankind from the Beginning of the World shall be Summon'd by the last Trumpet to take up their Bodies and appear before their Judge.

When all shall be oblig'd to give an Account of the Sins of their whole Life.

When the Thoughts of all shall be Reveal'd, and all that Wickedness which
had

had Darknes to cover it shall be brought to Light.

When the Secret Contrivances of Hypocrisie and Envy, of Malice and Revenge, of Pride and Sensuality, with all their hidden Circumstances shall be discover'd in the Face of the whole World.

VWhen Sinners shall see all the Crimes of their whole Lives at once laid before them, without any possibility of Colour or Excuse.

VWhen they shall see themselves without Friends, or any hopes of Favour, but certainly to be judg'd according as they have done, whether Good or Evil.

VWhen they shall see their Judge before them exasperated by their Crimes, and though Infinite in Mercy, yet see no Mercies in him but what they have despis'd.

VWhen they shall see Eternity before them, and that whatever is their Doom, 'tis to be their Doom for ever, without a possibility of Redress.

VWhen they shall see Hell open ready to receive them, and the Ministers of God's Justice waiting only for his VVord to seize and cast them Headlong into Unquenchable Flames,

VWithout any Respect to State, Sex, Age or Condition ; but Rich and Poor, Magi-

Magistrate and Subject, all alike to become the Prey of Devils, and receive the just Recompence of their Iniquities.

VWhen the Judge shall separate them from the Righteous, and pronounce with Power and Majesty that last and terrible Sentence, *Go ye Cursed into Eternal Fire, which has been prepar'd for the Devil and his Angels.*

VWhen all those Unhappy VVretches shall see too late the Errors of their VVays.

VWhen they shall see their Folly in having neglected the Time that was given them to prepare for Eternity.

That for the Shadows and Dreams of a few Moments, they have brought themselves into this State of Despair.

That for Courting a Corruptible Body and a Deceitful VVorld, they have purchas'd to themselves Everlasting Torments.

That for pleasing themselves a few Years, they have provok'd the VVrath of God against them, and shall never more have the Hopes of Mercy.

But when a Thousand and Ten Thousand Millions of Years are over, they shall see no possibility of Relief, but shall even then, as it were, begin their Misery afresh. This

This is to be the wretched State of those Unhappy Sinners, who neglecting the Time of Mercy shall at the last Day fall under the Anger of their Judge.

Grant, O God, we beseech thee, we may have a true Apprehension of these last Terrors, and that the Memory of thy Judgments may be always so present before us, that the Foresight may be a Means of never having any Experience of them.

Confirm us, O Blessed Lord, so far in the Remembrance of them that we may have always a Fear of thy Judgments, that this may make us watchful over all our Ways, and resolute in standing against all the Solicitations to Sin.

Let us be Arm'd with this Thought whenever the Devil invites us to Evil, and let this be one Motive of never consenting to Sin, that we are not able to dwell with Everlasting Flames.

Let this prepare us against all the Snares of wicked Company and the World, that there's nothing so charming in them for the sake of which one would chuse to be the Companion of Devils.

Let us with this give an Answer to all the Difficulties of a Vertuous Life, that 'tis much easier bearing present Self-denials

denials than to be set on the Left Hand of the Judge, and hear that dreadful Sentence, *Go you Cursed into Eternal Fire.*

Let us with this make our Defence against all the Troubles of this Life, that they are to be esteem'd as valuable by Christians, if with them we can make an Interest with our Judge, and if by being Patient under them we can remove or moderate that Wrath which is due to our Sins. Since therefore God has inform'd us that Tribulation is the Way to Glory, and that by it Souls are purify'd like Gold in the Fire against that Day when Christ shall be manifested; hence let us offer our Selves to all Tribulations, esteeming all as welcome which may be a Means of procuring Peace against the last Day, and delivering us from the Anger of our Judge.

Wherefore, O God, behold, in Consideration of that last Day we here offer our selves to whatever Portion thou shalt please to ordain for us of Troubles in this Life: Here Cut, here Burn, here Afflict us as thou wilt, so thou Spare us hereafter at the Last Appearance.

Upon the same Consideration we now judge that no Sort of Penitential Life is to be esteem'd difficult, so it may be a Means of punishing Sin, and finding Mercy

Mercy with our Judge. VVherefore, O God, behold we now implore thy Grace that we may longer go on in the VVays of Sin, but embrace such a Method as may be most proper for humbling the Sinner, and lessning the Terror of those Judgments which are due to our Sins.

Teach us to have a Horror of sacrificing Eternity to the vain Follies of a few Moments ; and may it now be our Study how to Manage a few Moments so that they may be serviceable for securing our Eternal Peace.

May we now chuse to renounce the pleasing Invitations of this VVorld, and enter into such Discipline as may oblige Nature to Mourn at present, in Hopes of that future Joy which is promis'd.

Happy Mortifications, happy Self-denials, which procure Mercy from our God ! And wretched those Satisfactions which treasure up his VVrath against us ! Rescue us therefore, O God, from all these unhappy Snares, and may thy Grace put us this Day in such a Method by which the Last Judgment may not be our Terror, but our Joy.

May we now call over the Account of all our whole Lives, setting some Days apart for this Purpose : May we
now

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now Accuse, Judge and Condemn our selves, and be willing now to suffer the Punishment due to our Sins. Now may we judge our selves, that we may not be judg'd ; now may we punish our selves because Justice commands it ; and now, O Jesus, may we labour to engage thy Mercy to us, laying hold of the Mediation of thy Sacred Blood which now thou offer'st to Sinners, that being Sollicitous to forsake the VWorld, and live by thy Gospel, we may not be judg'd with the VWorld, but find Mercy with thee.

Now we have Time for doing it ; if those VVretches who are already condemn'd to Hell had the same Opportunity as we have, how would they make use of it ? And if we do not make use of it may not this Neglect be the Loss of all, and put us into the same State of Despair with them ? 'Tis thy Miraculous Grace only, O Lord, which can prevent it.

Let us Pray.

RAise up, O Lord, we beseech thee, thy Power and come, that by thy Protection we may be freed from the Imminent Dangers of our Sins, and by thy

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thy Mercy be Sav'd ; who Lifest and
Reignest with the Father, in the Unity of
the Holy Ghost.

Second Sunday in Advent.

Gospel, Matth. 11. 2. 10,

IN this Day's Gospel we hear of St. John
Baptist sending Two of his Disciples to
Christ (for their own Instruction) to enquire
of him whether he was the Person that was
to come, or whether they were to look for
another. Hence let us this Day pray for
Grace, that we may look for no other but
Christ, and place our whole Confidence in
him, of obtaining Everlasting Life.

Let us Pray.

O God, who hast manifested thy In-
finite Mercy to Man in sending thy
Only Son to teach us by his VVord and
Example, and save us by his Blood,
Grant, we beseech thee, we may become
true Disciples of Jesus, and entertain no
Hopes of Salvation but through him.

Give us likewise a true Sense to un-
derstand what it is to be Sav'd by Jesus.
That it is to have a Faith in Jesus, to
believe

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believe in his VVord, to follow his Doctrine, to observe his Precepts, to be directed by his Gospel, to live by his Spirit, and to seek, through the Mediation of his Sacred Blood, to obtain Life Everlasting.

In this Manner, O God, may we seek Salvation through Jesus, and so confide in him as to believe there is no other by whom we can be Sav'd. And hence, O Lord, since Salvation is only through him, may it be our daily Solitude to take him for our VVay, to walk as he has directed ; and let this be every Day both the Proof and Fruit of our Hope.

For this, O Lord, we confess, that if we hope for Salvation, and do not endeavour to live by the Gospel of Jesus, the Case is very plain that our Hope is not in Jesus, but it must be in some other.

And therefore since Jesus calls upon all to be Humble and Meek of Heart, those who hope for Salvation through Jesus must labour to be Humble and Meek : And as for all such as follow the Ways of Pride and Ambition, and in such Ways have all their Comfort, *R. We confess that such place not their Hope in Jesus, and therefore from such Ways, we beseech thee, O God, to deliver us.*

Jesus calls upon all his Followers to deny them-

themselves; to take up their Cross daily, and follow him; and those who hope for Salvation through Jesus must do in this as he requires: But as for all such as are govern'd by Self-love, make it their general Study to gratifie Inclination, and flee from the Cross, *R. We confess that such place not their Hope in Jesus; and therefore from such Ways we beseech thee, O God, to deliver us.*

Jesus calls upon all his Followers to Love one another, to forgive Injuries, to do good to those that hate us, and to Pray for our Persecutors; and such as hope for Salvation through Jesus must labour in this to observe what he Commands: But for those who bear Hatred, who open their Hearts to Envy, Malice, Ill-will, and the Desire of Revenge, who keep up Contentions, and Backbite their Neighbour, *R. We confess that such place not their Hope in Jesus; and therefore from such Ways we beseech thee, O God, to deliver us.*

Jesus calls upon all his Followers to be clean of Heart, promising the Sight of God to all that are so; and such as hope for Salvation through Jesus must labour in this to do what he Prescribes: But as for those who open their Hearts to Uncleaness, who have not yet Crucified
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30 *Second Sunday in Advent.*

their Flesh, with its Desires and Lust, but like the Heathens, follow the Concupiscence of the Eyes and Lusts of the Flesh, R. *We confess that such place not their Hope in Jesus; and therefore from such Ways we beseech thee, O God, to deliver us.*

Jesus calls upon all his Followers not to steal, and to do to others as they would have others do to them; and such as hope for Salvation through Jesus, must labour to follow this Rule which he gives: But as for those who are Unjust, who use Frauds, Over-reach their Neighbour, who keep back the Hire of the Labourer, who oppress the Poor, do Wrong, R. *We confess that such place not their Hope in Jesus; and therefore from such Ways we beseech thee, O God, to deliver us.*

Jesus calls upon all his Followers to take heed lest at any Time their Hearts be overcharg'd with Surfeiting and Drunkenness; and such as hope for Salvation through Jesus must follow where he directs: And as for all such who follow the Works of the Flesh, in Revellings, Rioting and Drunkenness, whose God is their Belly, whose Glory is in their Shame, R. *We confess that such place not their Hope in Jesus; and therefore from such Ways we beseech thee, O God, to deliver us.* This,

This, O God, we confess, because there can be no true Hope in Jesus, but for such as make it their most Serious Endeavour every Day of their Lives to walk in those Ways which he teaches; for 'tis only to such he makes his Promises, and there can be no solid Hope of Salvation but what is built on the Promises of Christ.

Wherefore, O most Gracious Lord, we beseech thee to grant us this Mercy, that whereas through thy Gift we have a Faith in Jesus, so we may be Solicitous to Direct the whole Method of our Lives, not according to Nature or the World, but according to what he Teaches, that we may shew our whole Confidence of Salvation to be in him, and that there is no other whom we look for, or in whom we put our Trust,

To this Question put by St. John's Disciples Christ return'd this Answer, Go and tell John the things you have heard and seen; the Blind see, the Lame walk, the Lepers are cleans'd, the Deaf hear, the Dead rise again, the Gospel is preach'd to the Poor, and Blessed is he who shall not be scandalized in me.
Hence

Let us Pray.

O Blessed Redeemer, who didst give Proof of being the *Messias*, not by thy Words only and Doctrine, but by thy Works; and to these didst Appeal for the Confirmation of such as doubted: Grant, we beseech thee, that in this we may be Solicitous to follow thy Example, making it our daily Endeavour so to Model our Lives by thy Gospel, and do all things to Edification, as without any other Arguments, but by our Works only, to shew whose Disciples we are.

For this End we implore thy Help, O most Loving Redeemer, that nothing may be found in the whole Method of our Lives contrary to the Purity of thy Gospel, nothing that can give Offence, nothing Disedifying; for if we Serve thee only with our Lips, and our Works are not answerable to our Profession, our Religion and Hopes must be vain.

That we may obtain the Effect of this our Petition, we beseech thee, O Blessed Jesus, to manifest thy self a Redeemer to us by the like Miraculous Effects as thou didst to the Disciples of the *Baptist*; and these, O God, we most humbly

humbly Petition thee to work in our Souls.

Take away all Blindness from us, remove all Deceit, and grant our Eyes may be so open'd as to know our selves, and discern the Way of Salvation. R. *Hear us, O God, and thus shew thy self a Redeemer to us.*

Take away all Lameness, and amidst all the Temptations of this Life grant we may walk according to thy Gospel with a Firm, Equal and Persevering Step. R. *Hear us, O God, and thus shew thy self a Redeemer to us.*

Take from us the great Corruption of our Heart, weaken all our Evil Passions, and cleanse us from all our Sins. R. *Hear us, O God, and thus shew thy self a Redeemer to us.*

Take from us all Deafness, that with Joy and Fruit we may hear thy VVord, and never shut our Ears against those who would advise us for the good of our Souls. R. *Hear us, O God, and thus shew thy self a Redeemer to us.*

Take from us all that causes Death in our Souls, and may we now live as those that are risen to a New Life in Jesus Christ. R. *Hear us, O God, and thus shew thy self a Redeemer to us.*

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Take from us that Ill Spirit which is scandalized at what is Good, which cannot bear the Contradictions of the Narrow VVay, and laughs at in others what it does not practice itself.
R. Hear us, O God, and thus shew thy self a Redeemer to us.

Grant us, O Merciful Redeemer, the Favour of these Petitions, that by such evident Proofs of thy Goodness, not only our Lips, but our Heart and Soul, and all the Actions of our Life, may publish thy Glory, and confess to the whole World that thou art our God and our Saviour. This, O God, we acknowledge by our Faith; may our Life and Conversation join in the same Confession,
Amen.

Let us Pray.

Raise up our Hearts, O Lord, to prepare the Way of thy Only Son, that by his Coming we may Serve thee with pure Minds, who Liveth and Reigneth with thee, in the Unity of the Holy Ghost.

Third

Third Sunday in Advent.

John i. 19, 28.

THis Day's Gospel is a Message of the Jews to St. John Baptist, demanding who he is; and seeming prepar'd to own him for the Messiah; but he absolutely disowning that Character, as likewise of being a Prophet, and challenging no more than of being a Voice; let us hence beg of Almighty God that it may be our Constant Endeavour to imitate this Humility of the Baptist, but more especially at this Time.

Let us Pray:

O God, who wast pleas'd by St. John Baptist to prepare the Way of our Lord, and to manifest in him so remarkable a Humility, Mercifully grant that we who now expect the Coming of our Lord may prepare to receive him according to the Method taught us by thy Holy Baptist.

Grant we may prepare the Way of our Lord, by labouring every Day to obtain the Spirit of a true Humility, and therefore to be ever watchful against all the Suggestions of Pride, so as not to

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56 *Third Sunday in Advent.*

be surpriz'd by its Snares, nor deluded by its Subtilties.

We prepare for a Redeemer, who came into the World in an Humble Way, having nothing of those Contrivances which are for the Service of Pride: In this same Way, O God, may we prepare to receive him, and therefore be careful that nothing of that be found in us which he Renounc'd at his Birth, and if favour'd by us can be no other Preparation but to Exclude him from our Souls.

Hence, O most Gracious Lord, in the first place we make this Petition to thee, That we may never pretend to any thing Commendable which does not belong to us, nor strive to raise our Reputation by what is False; for since all Pride is hateful to thee, this must certainly be thy Abhorrence, which is a Complication of Evils, and built upon a Lie. R. *Deliver us, we beseech thee, from this Evil, which can be no Preparation to receive our Lord.*

Another Petition we make to thee, O God, That we may never in silence permit others to ascribe what belongs not to us, but with the humble Baptist, declare the Truth, tho' to our own Disadvantage. R. *Grant this, O God, because*

because in Humility is the best Preparation to receive our Lord.

Again, we ask, O God, that whatever is found Commendable in us, we may never let this feed in us a vain Humour, nor even own it, but as the Baptist did, in as humble a Manner as Truth will permit. R. *Grant this, O God, because Humility is the best Preparation to receive our Lord.*

Another Petition we offer, O God, That whatever we discover of Advantage in us, we may never be ambitious of Honours, nor set our Hearts upon Preferment or Place, but with the Baptist think our selves most unworthy of the Meanest Employments. R. *Grant this, O God, because Humility is the best Preparation to receive our Lord.*

Still another Petition we address to thee, O God, That whatever mean Office is desired of us, or whenever an Opportunity offers of doing what we think beneath us, we may readily embrace it, and rejoyce in the Occasion of Humbling our Pride. R. *Grant this, O God, because Humility is the best Preparation to receive our Lord.*

Give us Leave, O God, to conclude our Petitions with this, That whatever Humiliation we shall now meet with,

whether in being Injur'd, Reproach'd, Despis'd, Ill spoken of, Reprov'd, Contradicted, or any other way lessen'd in Publick, we may give a Check to all Disturbance, and readily submit in Silence as to what is best for us. R. *Grant this, O God, because Humility is the best Preparation to receive our Lord.*

Hear these our Petitions, O God, and mercifully grant them, because we are sensible how very disagreeable all Kind of Indulg'd or Affected Pride must be at this Time; for what has Pride to do in us when the Lord of Heaven, when the Eternal Wisdom of the Father, humbles himself in becoming Man! What has Pride to do in the Sinful VVorm while he prepares to receive an Humbled God!

O Blessed Redeemer, we see so much Humility in Thee, that we cannot, without Confusion, behold the Pride that is in our selves; and as thy Precursor St. John appear'd in thy own Liverry, so we see a Necessity that thy Disciples should be Humble too; so far, that we cannot be sincere in Confessing thee to be our God, nor serious in Adoring thee, if we come with our Pride to Confess and Adore Thee in thy Humbled State.

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VWherefore, O God, since this is the very Thing we prepare to do, shew thy Mercy to us, and help us now at this Time, in making Resistance against all the Attempts of Pride, and bringing our selves to the Practice of that Humility which is so visible in the Work of our Redemption.

For this End direct us, we beseech thee, by thy Grace to ask the same Question every Day of our selves which was put to St. John, *Tu quis es? Who art thou? What say'st thou of thy self?* And may those Humbling Lessons be well imprinted in our Hearts, which must appear in the Answer to it.

May we ask of our Body, *Tu quis es? What art thou?* And hence let this Truth be reviv'd, That 'tis nothing but Corruption, that the whole Fabrick must soon be Dissolv'd, and being cast out of Doors by its best Friends as Insufferable, must be laid under Ground, there to be consum'd by its own Corruption. *Tu quis es? VWho art thou that canst be Proud of this? R. We Confess, O God, here's nothing to be Proud of, but we have reason to be Humbled under the Sight of our own Misery.*

May we ask of our Soul, *Tu quis es? What art thou?* And hence may we remember,

member, that tho' there appear many Excellencies in it, yet 'tis all the Work and Gift of God; that there is no one Excellency or Advantage in it but what we abuse by our Passions, and corrupt by our Sin; that having Reason we act against it; having an Understanding we blind it; having a VWill we turn it against thee our God, and let it be our Guide into all that is Evil; and having thus for a time abus'd thy Blessings what is to be the Conclusion? Our Souls are to be presented before thee, our God, we are to be called to an account for all the Evils we have done; left without Friend or Help; to be Judg'd according as we have done in this Life, and Endless Eternity waiting to be the Execution of the Sentence that is pronounc'd against us. *Tu quis es?* VWho art thou that canst be Proud of this? R. *We confess, O God, here's Nothing to be Proud of, but we have Reason to be Humbled under the Sight of our own Misery.*

May we ask again of all in which we at present take Delight, of our Riches, State, Honours, Companions, Fine Cloaths, Beauty, Divertisements, Pleasing Liberties, and whatever Satisfactions there are in this World, may we ask

ask of all, *Tu quis es?* Who and what are you? And hence may we remember that none of these can last long, that they are subject to great Change and Inconstancy; that they have generally Galt mixt with the Enjoyment; a small Accident robs us of them; Sickness and Pain take off the Satisfaction; they pass away as a Dream or Shadow, and after a short Time Death snatches us from them all, and Nothing of them is left but the Account we are to give of the Sinful Abuse of thy Creatures and Blessings. *Tu quis es?* VWho art thou that canst be Proud of this? R. *We confess, O God, here's Nothing to be Proud of, but we have Reason to be Humbled under the Sight of our Misery.*

In this Manner give us Grace, O God, to look upon our selves, and on all the Unhappy Circumstances of our Life; and hence may we see sufficient Motives to suppress all that Pride to which we are so strongly inclin'd!

Hence may we see the Unreasonableness of Pride in such poor VVorms as we are, and hence be furnish'd with Resolutions of shewing no Favour to it.

Hence may we see the Necessity of being Humble, if we pretend to be Just, since there can be no Pride but what has
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Injustice in it: May we likewise see thy Mercy in teaching us to be Humble; and that since Christ has so Humbled himself for our sakes, we cannot with Truth call our selves his Disciples if we set up an interest for Pride, and decline the Practice of that Vertue which we cannot be asham'd of without being asham'd of him.

Teach us, O God, to be truly Humble.

R. And thus Prepar'd may we meet our Redeemer.

Let us Pray.

Give ear, O Lord, we beseech thee, to our Prayers, and with thy Grace enlighten the Darknes of our Minds, who Livest and Reignest with God the Father, in the Unity.

Fourth Sunday in Advent.

Luk. 3. 1, 6.

*I*N this Day's Gospel we have an Account of the Preaching of St. John Baptist; and his principal Endeavour being to call upon the Jews to do Penance for the Remission of their

their Sins, so to prepare for the Coming of Christ, let us beg Grace this Day to take the same Method, and by Penance seeking Pardon of our Sins, thus Prepare to meet our Redeemer.

Let us Pray.

ALmighty and Everlasting God, who in the Preaching of St. John Baptist to the Jews hast taught us in what Manner we are to prepare for receiving Christ's Coming into the VWorld, Grant we may obey the Summons of this Great Prophet, and by this Preparation partake of the Mercies of the approaching Solemnity.

And since his Summons was that all should do Penance for the Remission of their Sins, give us thy Grace, we beseech thee, that we may sincerely undertake and effectually perform this great Work; for behold we confess our VWeakness, that altho' we are sensible our whole Business of Eternity depends on our Repentance, yet there is no one Point in which we are more apt to deceive our selves than in this.

VVe often think of Repenting, and thro' the Direction of thy Heavenly Light make several Proposals in order to it; nay,

may, we often begin it : But, O God, how do we fail in the Sincerity of carrying on and finishing what we undertake ! How short do we come of being truly Converted, of Changing our Lives, and bringing forth such worthy Fruits of Penance as the Holy Baptist advises for the Remission of our Sins !

In this, O God, we see how much we want thy Grace ; and therefore now at this time, when we can expect no part in thy Mercies, but thro' a true Repentance, we make our Supplications to thee, most humbly beseeching thy Infinite Goodness to have Compassion on us, and help us.

VVe acknowledge our Unworthiness to be such, O God, thro' our manifold Iniquities, as to deserve no Help from thy Hands : But, O Merciful Father, if thou observeest our Iniquities, who shall stand before thee ? Look not therefore upon our Sins, but upon that Infinite Love which sent thy Only Son into the VWorld to call Sinners to Repentance, and to become a Propitiation for their Sins.

By that Love we beseech thee to have Compassion on us ; and now being call'd upon to Repent of our Sins, shew this Mercy to thy Servants, as by thy Grace

to help us in all that belongs to a True Repentance. Leave us no more to deceive our selves by our own Blindness and Weakness, but let thy Heavenly Light go before us to begin and finish this Work, that we may not die in our Sins, but partake of the Mercy of this Holy Time.

In the First place we ask of thee, O God, a sincere Desire of Repentance, such a Desire as may not only be express'd in a passing Thought, but be a fix'd and persevering Act of our Soul, arising from the Conviction of our Unhappiness while under the Guilt of Sin.

Help us, O God, in confirming this Desire in us; and for this End give us a true Sense of the Deformity of Sin, such as may strike us with Fear as of the worst of Monsters, and raise in us an Earnestness to be deliver'd from it as from the greatest Evils.

Hence, O Blessed Lord, may this Desire oblige us to consider, and even to enquire what we are to do to be freed from the Burthen and Guilt of Sin. Thus did the People, thus the Publicans, thus the Soldiers, who came to the Baptist; they heard him Preach the Necessity of Repentance, and being desirous to be freed from

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from their Sins, they presently applied themselves to him, and all with one Voice ask'd to be inform'd, *What must we do?*

In this, O God, may we join with them, and manifest our Desire of Amendment, in asking what we have to do; and carry with this Question such a Docil and Submissive Mind as to be ready to do all whatever can be necessary for regaining our Peace with thee our God, and healing all the Distempers of our Souls.

This Readiness may we shew, O God? in Examining the Root of our Evils, and in being prepar'd to lay the Ax to the Root, to cut off whatever it be that feeds our Distemper. Here we confess is the Difficult Task, and in this we now implore thy Help to work such a Change in our Souls as to think nothing Difficult that is for the Remedy of our Sin.

Our Misfortune has been in fearing nothing that discourag'd the gratifying our sinful Appetite, but now, O God, let this be the Change, to fear nothing that discourages the cutting off our Sin at the Root; all has been hitherto Sacrific'd to Inclination and Self-love, now let Inclination and Self-love be Sacrific'd

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to thee, O God, and to the Obligations of a Sincere Repentance.

This is the only Proof we can have of a True Conversion; and if our Repentance be Sincere, this must be the Fruit of it. Shew therefore thy Mercy to us, O God, in this Point; suffer us no longer to deceive our selves with Barren Purposes, or such as have only an imperfect Fruit; but may we manifest our Conversion in fighting against Sin, and in the Establish'd and Fixt Methods of a New Life, since if there be not a New Life our Repentance cannot be True.

We ask therefore of thee, O God, this Grace to begin a New Life, and not only this, but likewise that in undertaking it one Principal Care may be to bring forth worthy Fruits of Penance. This is what the *Baptist* requires, and 'tis thy Grace must both direct and help us in it.

Help us therefore we beseech thee, and make it our Concern not only that we bring forth Fruits of Penance, but to examine if they be *worthy*: To see that they be answerable to the Number, Greatness and Scandal of our Sins, to the Force of our own sinful Habits, to the Divine Anger and Judgments which we have provok'd, to the particular Mercy which has snatch'd us, as it were, out of the Mouth

Mouth of Hell, whilst so many others have perish'd in it.

Grant, O God, that in the Method of a New Life we may have due Regard to these Particulars, and thus not only do Penance, but likewise do that Penance which belongs to us, and is the Demand of Justice: That we may not only be careful to avoid Sin, which is the Obligation of those who have preserv'd their Innocence, but likewise be Solicitous to overcome and punish Sin, which is the Duty of the *Penitent*: That we may not only Serve Righteousness, which is the Duty of every one that is Just; but likewise with Proportion to the Disservice and Injury we have done it, and to the Scandal we have given, which is the Obligation of those who are enjoin'd to bring forth worthy Fruits of Penance.

And this being our Case, give us, we beseech thee, O God, Courage and Strength to perform what we are oblig'd to, that our Repentance may not be regulated by Self-love, as our Sins have been, but be directed by Justice, and thus be accepted by thee.

In this Manner teach us, O God, to make our Ways strait; that as far as our Hearts and Lives have been hitherto

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Corrupted and made Crooked by Sin, so now by Penance they may be Unbent, and made Comformable to thy Will, which is the only True Measure of Holiness. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That our Hearts being emptied of the Love of Creatures, they may be fill'd up with the Love of thee, their only Good, and so every Valley be fill'd. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That all our Ambition, Haughtiness, Pride and Stubbornness, may be succeeded by Humility, and so every Mountain and Hill be brought low. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

Hear us, O God, in these our Petitions, that so following the Direction of the *Baptist* in our Penance we may be prepar'd to see the Salvation of God.

Let us Pray.

Raise up, we beseech thee, O Lord, thy Power, and come and Succour us with a strong Hand, that by the Assistance of thy Grace thy Indulgent Mercy may hasten what is delay'd by our Sins; who Livest and Reignest.
Christmas-

Christmas-Night.

Luke 2. 1, 14.

THis being the Night in which the Son of God, being made Man for our Salvation was Born of the Virgin Mary in the Stable of Bethlehem; this being the Night in which the Angels Assembled, did give Praise to God in acknowledgment of this his Infinite Mercy to Man; let us now join our Voices with this Heavenly Host, and making one Choir with them, endeavour in the same Spirit of Adoration and Gratitude to give Praise to our God.

V. Glory be to God on High.

R. And Peace on Earth, to Men Good-will.

V. We Praise thee.

R. We Bless thee.

V. We Adore thee.

R. We Glorifie thee, we give thee Thanks for thy great Glory.

V. Lord God, Heavenly King, Father Almighty,

R. Lord Jesus Christ, the only Begotten Son.

V. Lord

V. Lord God, Lamb of God, Son of the Father, who takest away the Sins of the World.

R. Have Mercy on us.

V. Who takest away the Sins of the World.

R. Hear our Prayer.

V. Who sittest at the Right Hand of the Father.

R. Have Mercy on us.

V. For thou only art Holy.

R. Thou only art our Lord.

V. Thou only, O Jesus Christ, art Most High, together with the Holy Ghost, in the Glory of God the Father.

R. Amen.

Let us Pray.

O Eternal God, Father Almighty, who in Compassion to Lost-Man didst send thy Only Son to become his Redeemer from that unhappy State; Grant, we beseech thee, that we who are here Assembled to acknowledge the Mercy of this Night, may find the Benefit of it in our Souls, in the Pardon of all our Sins. Through the same Lord Jesus Christ thy Son, who Lives, &c.

Since we believe that God the Son became Man, and Subjected himself to Misery purely

purely in Compassion to us, that by his Sufferings we might be Rescued from Sin, and of Slaves be made the Children and Heirs of God; let us meet him with our Praises, as Now Born this Night into the World, and Bless his Holy Name for all those Mercies which he undertook at this Time, and for whatever he suffer'd in this his First Entrance upon the Work of our Redemption. While Heaven bows to Earth, let Earth likewise bow to Heaven.

Blessed Jesus, True God and Man, Born this Night in the Form of a helpless Infant. *R. Praise and Glory be to thee for ever.*

Blessed Jesus, who being True God, Glorious and Incapable of Suffering, didst for our Sakes subject thy self to all our Infirmities. *R. Praise and Glory be to thee for ever.*

Blessed Jesus, who having the Heavens for thy Throne, didst chuse this Night a poor Stable for thy Abode. *R. Praise and Glory be to thee for ever.*

Blessed Jesus, who being God Incomprehensible, wast pleas'd in Love to us to be wrapt up in Swadling Cloths and laid in a Manger. *R. Praise and Glory be to thee for ever.*

Blessed Jesus, who being Ador'd in Heaven by all the Choirs of Angels, didst
this

this Night so humble thy self as to have an Ox and an Ass for thy Attendants.
R. Praise and Glory be to thee for ever.

Blessed Jesus, who overflowing with Unchangeable Happiness in Heaven, wast pleas'd for our Redemption to make Choice of the bitterest Portion of Earth, and this Night didst begin with the Severities of Cold and Poverty. *R. Praise and Glory be to thee for ever.*

Blessed Jesus, we acknowledge thy Mercy to be Infinite in undertaking this Work of our Redemption: It is far above our Comprehension; it infinitely exceeds all the Gratitude we can express. But accept, we beseech thee, this humble Acknowledgment we make, while we now bow down, and with all the Powers of our Souls pronounce these Sacred Words, Praise, Glory, Adoration and Thanksgiving be to thee for ever and ever, for that thou hast been pleas'd thus to Humble thy self for the Salvation of Man.

Having thus in our poor Way paid our Homage of Adoration and Thanksgiving to our New-born Saviour, let us now Approach to him, and since we know him to be full of Mercy, since we know the Design of his coming upon Earth is to shew Mercy, since we know he is made Man for the sake
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of us Sinners, to seek the Lost Sheep, to help the Distressed, and to heal all our Infirmities, let us now bow down again, and in the humblest Manner we can put up our Petitions to him, and desire him to begin the Mediation he has undertaken for us Sinners.

Lord, have Mercy on us.

Christ, have Mercy on us.

Jesus Christ, hear us.

Jesus Christ, graciously hear us.

Jesu, the Eternal Word of the Father,

Jesu, Consubstantial with the Father,

Jesu, the Splendor of thy Father's Glory,

Jesu, the Image of thy Father's Substance,

Jesu, the Eternal Wisdom,

Jesu, the Brightness of Eternal Light,

Jesu, by whom all things were made,

Jesu, the Angel of the Great Counsel,

Jesu, the Prince of Peace,

Jesu, promis'd to the Patriarchs,

Jesu, desir'd by all Nations,

Jesu, sent by the Father into the World,

Have Mercy on us.

Jesu,

Christmas-Night.

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Jesu, the Word made Flesh,
Jesu, God with us,
Jesu, made in the Form of a Ser-
vant,

Jesu, Born of the Virgin Mary,
Jesu, wrap'd in Swaddling Cloaths,
Jesu, laid in the Manger,
Jesus, fed at a Virgin's Breast,
Jesu, proclaim'd by the Angels,
Jesu, Ador'd by the Shepherds,
Jesu, the Father of the World to
come,

Jesu, the Joy of Angels,
Jesu, the King of Patriarchs,
Jesu, the Inspirer of the Prophets,
Jesu, Master of the Apostles,
Jesu, Teacher of the Evangelists,
Jesu, the Strength of Martyrs,
Jesu, the Light of Confessors,
Jesu, the Purity of Virgins,
Jesu, the Crown of all the Saints,

Be Merciful to us, Spare us, O Jesu.

Be Merciful to us, Hear us, O Jesu.

From all our Sins,
From Hardness of Heart,
From all Unbelief,
From the Neglect of Salvation,
From the Love of the World,
From all Vicious Self-love,
From a Dissipated and Unthink-
ing Life,

Have Mercy on us.

Deliver us, O Jesu.

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From,

From Pride and Sloth,
 From Prodigality and all Excess,
 From Detraction and Lying,
 From Sensuality and Hypocrisie,
 From all Quarrels and Impatience,
 From Immoderate Solitude,
 From Faintheartedness and De-
 jection of Spirit,

From the Violence of whatever
 Evils molest us,

From the Forgetfulness and Abuse
 of thy Mercies,

From the Abuse of this Holy
 Time,

From Gluttony and Intemperance,

By thy Coming,

By thy Nativity,

By all the the Mercies of this
 Night,

By thy Humiliation in this Night,

By all whatever thou didst Suffer
 this Night,

W^e Sinners,

That thou would'st vouchsafe to
 give us thy Grace, whereby we may
 become thy True Disciples,

That in all things we may take
 thee for our Pattern, and be ever
 mindful of following thy Example.

That we may learn to renounce
 all our Pride, and follow thy Hu-
 mility,

Deliver us, O Jesu.

We beseech thee, hear us.

That

That we may suffer with thy Patience whatever Evils befall us,

That in a chearful Silence we may readily submit to whatever Humiliations God has appointed for us.

That having undertaken to be our Advocate, thou would'st vouchsafe to Plead for us, and obtain for us this Night the Pardon of all our Sins,

That thou would'st mercifully consider all our Weaknesses, and sinful Customs, and give us all Necessary Grace, Courage, and Perseverance to overcome them,

That thou would'st give a Blessing to thy Church, and deliver it from all Abuses,

That thou would'st give a Blessing to this Nation, and delivering it from all Vice and Error, make it to thy self a Holy People,

That thou would'st give a Blessing to us who are here Assembled in Memory of thy Nativity, and powerfully assist us with thy Grace, according as our several Necessities require,

Son of God,

We beseech thee, hear us.

Lamb of God, that takest away the Sins of the VWorld, *Spare us, O Jesu.*

Lamb of God, who takest away the Sins of the VVord, *Hear us, O Jesu.*

Lamb of God, who takest away the Sins of the VWorld, *Jesu, have Mercy on us.*

Let us Pray.

Jesu, Son of the Living God, who cam'st into this World to Save that which is Lost, behold here a part of that Unhappy Mass which was lost thro' Sin, but now has Hopes in thee: Have Compassion on us, we beseech thee, and by thy Infinite Mercy perfect in us the Work of our Redemption.

Jesu, Saviour of the World, let the Mercy of this Night extend to us thy Servants here met together in Honour of thy Sacred Birth, and help us so powerfully in overcoming all the Corruption that is yet within us, that having in thee so plentiful a Redemption, we may not be lost thro' any Neglect of ours.

Jesu, Infinite in Power and Mercy, to thee we appeal under all the Infirmities to which we are subject; to thee we represent all the Dangers we meet in the
Way.

Way of Salvation ; thou art come to be our Saviour, be then a Saviour to us, and give us all that Grace which thou seest necessary for us, and let not the Work of thy Mercy be made void in us thro' our Iniquity.

Jesu, the Eternal Wisdom, Thou art come to rescue an Unhappy People from their Misery ; consider. we beseech thee, the Endless Follies and Indiscretions to which we are subject, and pour forth thy Grace upon us, by which we may become wise to Eternity.

Jesu, the Eternal Light, have Compassion on our Darkness, and by thy Grace prevent all the Mischiefs of it : Leave us no more to our selves, but Mercifully undertake to be our Guide, and direct our Feet in the Way of thy Commandments.

Having made our Petitions to our Redeemer, and recommended our Cause into his Hands, that we may more effectually obtain his Grace and Protection, let us now offer our selves to him, and make a Solemn Protestation of abiding faithful in his Service to the End of our Lives.

O Blessed Jesus, True God and Man, Saviour of the World, We confess here before thee that we have no Help nor Hope but in thee and thro' thee alone :

We have no Redemption of Sin but thro' thee: We have no Peace with God but thro' thee: We have no Expectation of any Blessing but thro' thee: We have no Hopes of Life but thro' thee: All is to come to us from God through thee, who art the one Mediator between God and Men,

Wherefore, O Jesu, having all our Dependance on thee, to thee we offer our selves, as to our God to Protect us, as to our Master to Teach us, as to our Light to Direct us, as to our Redeemer to Save us; to thee we offer our selves to hear thy Words, to receive thy Faith, to walk in thy Ways, to observe thy Precepts, to fear thy Judgments, and to keep thy Law: To thee we offer our selves, both as to Body and Soul, putting our selves wholly into thy Hands, and desiring thee to order and appoint for us, both as to Health and Sicknes, Life and Death, whatever shall be most for thy Glory, and for our Everlasting Good.

And as for us, behold we solemnly engage, as far as lyes in us, to be Faithful to thee; we resolve to forsake our selves for to follow thee; we here undertake to Renounce the wicked Ways of the World, and of our own Corruption, that we may do thy Holy Will.

But because we know how great our
VWeak-

VWeakness is, and that we have Nothing in our selves wherein we can trust, therefore behold with all Humility we lay all our Infirmities before thee, and most earnestly beseech thee, that whereas thou com'st to be our Redeemer thou would'st consider all our VWeakness, and mercifully supply us with such Grace whereby we may effectually overcome all Evil, and faithfully perform whatever Obligations we have here undertaken, and are due to thee.

Hear us, O Jesu, in this Petition we make to thee : It is in Behalf of Poor Sinners, whom thou camest to seek ; shew Mercy to us in this Night of Mercy, and hear our Prayer ; thou hast made thy self ours this Night by putting on our Nature, and we desire to become thine, thy Servants, thy Disciples, thy Children : O Jesus, Confirm our Desires, and grant that this Night we may put off, we may renounce whatever is yet in us Displeasing to thee, whatever is not agreeable to the Profession we here make of being thy Disciples : Grant we may put on thee.

And as often as we shall find it difficult to renounce our own Ways for to follow thee, let us then remember, O Jesu, what thou hast done, what thou hast

hast undertaken for us this Night ; and let this fill us with shame at the Difficulties we make in following thee ; Thou, who art God Eternal, hast humbled thy self to the Form of a Servant ; and what Humiliation can be then too great for us Poor Sinful Clay ? VVhen Heaven has stoop'd to Earth, what can there be too much for us Sinners to bend to ? VVhen thou, God of Infinite Glory, hast subjected thy self to the severest of Human Afflictions, to the worst of Reproaches, to the most cruel Torments, what Self-denials can we esteem too hard, what can we think too much for us to suffer ?

No, Blessed Jesus, nothing can be too much, nothing too hard for us to suffer in following thee ; if we are to lose all the Comforts of Life, and even Life itself in thy Cause, we have thy Example to lead us on ; lead us therefore, we beseech thee, as thou hast undertaken ; carry us on in thy own Ways, and teach us in all Things to do thy VVill ; give us thy Blessing this Night, and let it be the Blessing of Heavenly Grace, that whilst thou comest to seek us we may be found by thee, and coming to save us we may be of that happy Number who are to be Saved by thee. *Amen.*

Let us Pray.

O God, who by the Rays of the True Light hast dispell'd the Darkneſs of this Sacred Night ; Grant, we beſeech thee, that knowing the Myſteries of this Light on Earth, we may come to the Poſſeſſion of its Joys in Heaven, who Liveth and Reigneth with thee in the Unity.

St. Stephen, Decemb. 26.

Mat. 23. 34, 39.

THis being the Day of the Glorious Martyr St. Stephen, who after Chriſt's Paſſion firſt gave his Life to Chriſt, let us beg of our Redeemer, Jeſus Chriſt, on this Feſtival, that to imitate the great Example of this firſt Martyr we may obtain the Gift of Patience in all Afflictions, and learn to ſuffer as the Diſciples of Jeſus.

O Bleſſed Redeemer, who art pleas'd to exerciſe thy Servants here on Earth with Variety of Trials, and haſt given us ſuch Wonderful Examples of Patience in thy Martyrs ; Grant, we beſeech thee, that

that we may have Grace to imitate what we honour in them, and that in all our Troubles we may follow their Sacred Steps.

O Blessed Redeemer, we confess here before thee we are very much wanting in this Duty of Patience, and instead of improving under Troubles, we generally are Losers by them. We do not then gain Crowns, as thy Martyrs did, but by our Impatience remove at a greater Distance from Heaven.

This we acknowledge to be our Misfortune; and knowing how great an one this is, in then provoking thy Displeasure against us when we have the fairest Opportunities of gaining thy Favour; therefore behold, O God, we here in the Spirit of Humility confess our Faults before thee, and hope thou wilt have Compassion on us, and grant us this Day a better and more Christian Spirit.

That we receive not the Troubles of this Life, as the Exercise of thy Heavenly Hand. R. *We confess this to be our Fault, and beseech thee, O God, to pardon us.*

That we submit not to the Troubles of this Life, as to the Appointment or Execution of thy Holy Will. R. *We confess this to be our Fault, and beseech thee, O God, to pardon us.* That

That we lose all Comfort in time of Trouble, and are not solicitous to make that Benefit of it which thou, O Lord, designest in the Exercise thou givest us. R. *We confess this to be our Fault, and beseech thee, O God, to pardon us.*

That we sink in Spirit, fall into Dejection, and retain not a lively Hope in thee. R. *We confess this to be our Fault, and beseech thee, O God, to pardon us.*

That we become Impatient, Fretful and Uneasie, and think our selves miserable under thy Scourge. R. *We confess this to be our Fault, and beseech thee, O God, to pardon us.*

That we let Nature govern us under our Troubles, and suffer rather like Heathens than Christians. R. *We confess this to be our great Fault, and beseech thee, O God, to pardon us.*

And now, O God, behold we lay our Desires before thee: We sincerely desire to amend this our great Weakness; we desire to practise what we profess, and follow the Gospel of Jesus Christ in suffering all Troubles with Humility and Patience. We see how thou honour'st and crownest Patience in thy Martyrs; we have Encouragement from their Example, and we desire to partake of their Rewards. Have regard, O God, to these
our

our Desires, we beseech thee, and mercifully hear our Prayers.

Consider our great Weakness, O Lord, and according to our Necessities so mercifully help us with thy Grace, and give us Strength to go under whatever Burthen thou shalt please to lay upon us. *R. Grant this our Petition, O God, and mercifully hear our Prayers.*

Pour forth upon us, we beseech thee, the same Spirit which supported the Martyrs under all their Trials, which carried them through with an untir'd Courage, and brought them to the Reward of their Labours. *R. Grant this our Petition, O God, and mercifully hear our Prayers.*

Give us, O Blessed Lord, such an humble Heart, that we may readily submit to whatever are the Appointments of thy Holy Will: Give us such Patience, that with a compos'd and peaceable Mind we may suffer whatever thou shalt ordain, either as the Scourge or Exercise of this Life. *R. Grant this our Petition, O God, and mercifully hear our Prayers.*

Give us Grace to resist all Inclinations to Uneasiness, Impatience or Dejection of Mind; and as soon as these begin to appear may we resolutely stand against them,

them, and with a true Resignation cast all our Care upon thee. *R. Grant this our Petition, O God, and mercifully bear our Prayers.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O God, who hast commanded us to be patient under all Evils, and promis'd to be the Rewarder of all such as persevere to the End, have Compassion on our Weakness, and strengthen us by thy Heavenly Grace; that by thee we may be enabled to observe thy Commands, and by thy Mercy obtain what thy Goodness has promis'd.

O Blessed Jesus, who wast pleas'd to drink of the bitter'st Cup; who didst submit thy Shoulders to the Weight of the Cross, and to all its Torments, in Compliance with thy Father's Will: Hear us in thy Mercy this Day, and so effectually assist us with thy Grace, that as often as we feel any Weight upon us we may not then yield to Nature, but force Nature to bend to thy Holy Will, and be ever solicitous to follow thee in the Spirit of the Cross.

O God, the Holy Ghost, who didst so confirm the Apostles, and this Holy Deacon, S. Stephen, that they rejoic'd under all the Evils this World could bring upon them: Pour forth, we beseech thee, thy Holy Spirit this Day so plentifully into our Hearts, that we may be rais'd above our natural Weakness, find Comfort under our present Troubles, and never more offend thee through any Impatience. Through our Lord Jesus Christ.

S. Stephen having shewn not only a singular Patience in his Sufferings, but likewise a most remarkable Charity in praying for his Persecutors at the very time when they were stoning him to Death; let us now beg of the God of Martyrs that he will give us this Day a large Portion of this Charity towards our Neighbour, and especially towards those whom we apprehend to be our Enemies.

Let us Pray.

O God, who hast commanded us to have Charity for every Neighbour, without excepting those who are our Enemies: Grant, we beseech thee, this Charity may abundantly dwell in our Hearts, and that our Corruption may not make any Exceptions where thy ma-

manifest Will has declar'd there shall be none.

That we may more effectually obtain what we ask, mercifully deliver us, O Lord, we beseech thee, from all that Passion and Perverseness of Temper which makes this thy Law so very difficult to us. We confess our Corruption in this Point to be very great, and that our Unhappiness is equal to it in being soaverse to what thou commandest: But have Mercy now, O God, and let thy Holy Grace either change our Nature, or help us to overcome it.

Wherefore now, O Father of Mercy, behold we lay our Petitions before thee, and most earnestly beseech thee to hear our Prayers.

From Anger and Passion,
From Ill-will and Hatred,
From Malice and Desire of Revenge,

From admitting Resentments,
From meditating upon Injuries,
From the Suggestions of an exceptious Temper,

From all uncharitable Constructions,

From hearkning to Flatterers and Ill Advisers,

Deliver us, O Lord.

From

From the Workings of a Disturb'd
Imagination,

From all Inward Disquiets,

From all Stubbornness and Per-
verseness of Judgment,

From all Degrees of Dislike and
Aversion,

From all Complaints against our
Neighbour,

From Repeating and Magnifying
Affronts,

From all these Infirmities, Indiscreti-
ons and evil Practices, we beseech thee,
O Lord, mercifully to deliver us, and
to give us a better Spirit, even the Spi-
rit of thy Blessed Martyr, S. Stephen:
And grant that under all Kinds of Pro-
vocations we may no more follow the
Suggestions of our own Corruption, but
the Method of that Charity which he has
shewn us.

Grant, O God, that whenever we are
provok'd or injur'd we may take it in
the best Sense, not as the Effect of De-
sign or Malice, but only of Mistake,
Surprize or Weakness. R. *We beseech
thee, bear us.*

That we may take it all as from thy
Heavenly Hand, which has a Right to
exercise or punish us in whatever man-
ner thou pleasest. R. *We beseech thee,
bear us.* That

Deliver us, O Lord.

That we may receive it with the peaceable Submission due to thy Orders, and always say, It is our Lord has done it; Blessed be the Name of our Lord: R. *We beseech thee, hear us.*

That hence we may admit no Dislike or Ill-will against our Neighbour. R. *We beseech thee, hear us.*

That we may freely speak to him, and omit no Expressions of a neighbourly and friendly Correspondence. R. *We beseech thee, hear us.*

That we never speak one Word against him, but be ready to do all Service for him that lies in our Power. R. *We beseech thee, hear us.*

That we never rejoice in any Evil that happens to him, nor in any Word that is spoke by others to his Prejudice. R. *We beseech thee, hear us.*

That we may use no other Expedient for overcoming our Adversaries than by doing Good for Evil. R. *We beseech thee, hear us.*

That we deceive not our selves in finding Pretexts for living in Contention, or at Difference with any Neighbour. R. *We beseech thee, hear us.*

That in whatever Difference happens we may be sincerely industrious in our best Endeavours.

Endeavours for a speedy Reconciliation.

R. *We beseech thee, hear us.*

That we depart not this Life but in perfect Charity with every Neighbour, and forgive all Trespases, as we desire to be forgiven by thee. R. *We beseech thee, hear us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O Father of Mercy, who know'st how necessary Charity is for us; grant us this great Virtue, we beseech thee, and suffer no perverse Humour in us to exclude that from our Hearts without which we can have no Hopes of Salvation.

Help us, O God, in overcoming all Difficulties within us, and give us Grace to stand against all the Inclinations of Nature, as often as we find them contrary to thy Commands, and to thy Holy Will, which thou hast in such plain Terms manifested to us.

And since thou hast so expressly declar'd, that we must hope for no Pardon of our Sins from thee except we forgive all Injuries, and are reconcil'd from our Hearts to those who have offended us;

us ; vouchsafe us, we beseech thee, thy Grace, that we may comply with this Condition of Mercy, and never so blindly pursue any Adversary as to shut our selves out of Heaven, in Revenge to him.

Deliver us, we beseech thee, from all Delusion in this great Point, and grant we may not deceive our selves by any false reasoning ; rather, O God, let it be the Effect of thy Grace in us chearfully to observe thy Commands, and to suspect all that as false and treacherous which pretends to dispence with them.

But since thou know'st, O God, this thy Command to be difficult to Nature, give us thy Holy Light, to discover all its Pretexts and Shufflings, and by the Strength of thy Heavenly Assistance may we overcome all its Difficulties, and force it to bend to thy Law. Help us, O God, in these Straits, where we must either overcome, or be lost for ever.

And thou, O Blessed Jesus, who hast not only commanded, but likewise practis'd this Charity in an eminent Degree, and powerfully assisted such weak Vessels as we are, so as to follow thy Example in loving their Enemies ; manifest likewise this thy Power, we beseech thee, in us thy Servants ; and whatever the Aversion of Nature be, yet grant,

grant, O God, that from this time in all Provocations we may trample upon Nature to follow thee, and in this shew whose Disciples we are.

And now, O God, having made our Petitions, we likewise lay our Desires and Resolutions before thee, purposing, thro' thy holy Grace, to follow the Pattern of this Day, both in Patience and Charity, both in bearing Troubles, and forgiving Injuries: And we intend, in the very next Occasions that happen, to shew the Sincerity of what we propose. But it is thou, O Lord, must give the Blessing to our Endeavours. Bless us therefore who are here assembled, we beseech thee, O God, and let thy Grace for strength'ning us in these Two great Virtues of Charity and Patience be in us the Fruit of this Festival.

Let us Pray.

Help us, O Lord, we beseech thee, in imitating what we honour, that we may learn to love even our Enemies: Because we celebrate his Martyrdom, who even for his Persecutors became a Petitioner to our Lord Jesus Christ, who Liveth and Reigneth with thee in the Unity.

St. John,

St. John, Decemb. 27.

Jo. 21. 20, 24.

T His being the Festival of S. John, the Beloved Disciple of Christ, the Apostle and Evangelist, who at the last Supper rested on the Breast of Jesus, and in this shew'd how much he loved Jesus, and how much he was beloved by him; let us, on this Festival, both confess our Fault, and acknowledge it our Misfortune, that so very little of the Love of Jesus is found in us, and that we seek more Rest in Creatures than in him.

It is thy great Mercy to us, we confess it, O Lord, that thou command'st us to love thee, and wilt accept of the Love of such poor Worms as we are.

'Tis yet thy greater Mercy that thou offer'st thy self for our Eternal Possession, and to be to us an everlasting Inheritance of unchangeable Bliss.

And requir'st no other Condition for this Purchase, but that we give our Hearts to thee, and love thee.

O God, how Infinite and Adorable is this thy Mercy!

To offer thy self for our Happiness, and to make it our Interest to love thee, and yet at the same time to command
and

and sue for our Love, as if it were not our Interest, but thy own.

As if not we, but thou, O God, wast to be made happy by our Love!

Infinite, O God, is this thy Goodness to Man.

And Infinite our Misery, that after being thus call'd, invited, courted and commanded by our God to love him, yet we do not love him.

That instead of loving him infinitely amiable, we let his Creatures steal away our Hearts.

We set our Affections on perishing Trifles, and are fond of Vanity and Smoke, as if they were substantial Goods.

We run after Things most pernicious to us, both as to Body and Soul, and open our Breasts to what we know most displeasing to our God.

We are averse to all those Ways that lead us to God; and with most eager Desires pursue such Things as we know will hinder, or quite put us out of the Way of Bliss.

What thou, O God, recommendest to us we entertain with Dislike; and if we undertake to perform thy Will it is generally with Carelessness and Sloth.

But

But what thou disapprovest, that, O God, we grasp at with Eagerness, and in the Commands of Idleness and Folly, there our whole Souls are employ'd.

This, O God, we acknowledge to be our Misfortune, and our Sin; and being under these great Indispositions of Soul, we are oblig'd to own that the Resting-place of our Hearts is not in the Breast of Jesus, but that we seek in Creatures what is only to be found in him. This is a great Misery and Blindness; and being so unlike to the Holy Disposition we honour in the Saint of this Day, we have Reason to blush, and be confounded at it, and humbly beg Pardon for the sinful Part.

Wherefore, O God, behold, here sensible of our Unhappiness, we bow down before thee, and implore thy Mercy for our great and spreading Sin, in not loving thee as we ought.

That we have hitherto set our Affections on Things of Earth more than of Heaven. R. *In thy Mercy, O Lord, forgive us.*

That we have placed our Comfort more in thy Creatures than in thee our God. R. *In thy Mercy, O Lord, forgive us.*

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That

That we have sought with more Earnestness the Vanities and Follies of this World, than the Possession of thee our Everlasting Good. R. *In thy Mercy, O Lord, forgive us.*

That we have let every Impertinent Trouble or Concern, and even Idleness itself, waste all those Spirits and Life which should have been employ'd in seeking and sighing for thee our Lord. R. *In thy Mercy, O Lord, forgive us.*

That we have let every trifling Business, Dust and Dross, and all Kinds of Sin, take away our Hearts from thee our God. R. *In thy Mercy, O Lord, forgive us.*

That we have made Idols of all thy Creatures, and of our selves, and for these have forsaken thee our God. R. *In thy Mercy, O Lord, forgive us.*

That in Compliance with Company we have despis'd thy Law, and transgress'd those Duties which thou hast enjoin'd us. R. *In thy Mercy, O Lord, forgive us.*

That to please our Senses, to faveur our own Inclinations or Humour, we have neglected Eternity, and broke thy Commandments. R. *In thy Mercy, O Lord, forgive us.*

Forgive us, O Lord, we most humbly beseech thee, all these our great Sins, and shew Mercy to us thy Servants, who having a Sense of our manifold Unworthiness, lament it here before thee, and are in Confusion within ourselves, to see how very insincere we are in the Profession we so often make of loving and serving thee.

Have Compassion on us, O God, in this our unhappy State and hear us now calling upon thee for the Relief of our Misery. We appeal to thy Infinite Mercy, and in thy Goodness place our whole Confidence; for in ourselves we see nothing but Corruption, Blindness and Deceit; Evils enough to move thee to Pity, but nothing wherein we can trust. Have Compassion therefore on us, we beseech thee, and according to the Multitude of thy tender Mercies now hear our Prayers.

Let thy Grace, O God, now descend upon us, and work a powerful Change in our Hearts.

May it weaken all that Corruption in us which carries us to Creatures, and makes us forsake thee our God.

May it lessen our Solitude for all that is Temporal, and turn our Hearts to seek the One Thing necessary.

May it take off our Fondness from all that perishes, and teach us to despise what is unworthy of our Love.

Let thy Grace, O God, kindle in our Hearts that Holy Fire of Divine Love, and with this may we love thee, with this may we seek thee.

May thy Holy Love, O God, rule our Hearts; may it have the Command of all that is within us.

May all our Passions be subject to it; may our Affections, Inclinations and Desires be under its Influence.

May this holy Love have the Government of our Senses, of our Conversation, of our Tongue, of our Appetite, of our Leisure Hours, and our Sleep.

May all our Life be regulated by it; and may we never take any other Liberties but what this approves.

Thus, O God, may we shew ourselves thy Children, by being led in all Things by the Spirit of thee our Father.

Another Petition we make to thee, O God, that we may desire, above all Things, to come to the Possession of thee.

That we may be every Day mindful of this being the End for which we were created, and ought to be the great Business of our Lives. That

That we may esteem all Things as Gain which help us on in our Way to Bliss.

That we may count all that our Misfortune which is a Clog upon the Soul, and makes it in Love with Earth.

That we may place our great Comfort in a virtuous Life, and in doing in all Things thy Holy Will.

That we may reckon that the only Unhappiness to be in thy Displeasure, or in a sinful State; and therefore be resolute in never yielding to what thou, O Lord, hast forbid.

Hear us, O God, in these our Petitions.

R. *And let not our Unworthiness turn away thy Mercy from us.*

Be our Advocate, O Jesu, and plead for us.

R. *And by all thy Mercies, which thou hast shew'd us, grant that we may love thee.*

May thy Infinite Goodness draw our Hearts strongly to thee.

R. *And may nothing created hinder us from resting in thy Bosom.*

Lord, hear my Prayer.

R. *And let our Cry come to thee.*

Let us Pray.

O God, who seest our Blindness in seeking Happiness in Creatures, whilst we are invited to the Possession of Infinite and Unchangeable Bliss, have Compassion on our Misery, and by thy Grace so change this Perverseness of Nature, that truly discerning what is good, we may only there seek Rest and Happiness where alone they are to be found.

Grant we may now see all our Errors in this kind, and especially where we have misplaced our Affections, to the Prejudice of our Eternal Good; and now let it be thy Mercy to us, that we do thee Justice in taking from Creatures what belongs to thee alone.

Discover to us, O God, by thy Heavenly Light whatever Inclinations are immoderate in us, and convince us that there cannot be Innocence where-ever there is Excess. Hence, O Lord, we beseech thee, give us both Discretion and Strength for retrenching all that in our Affections and Passions which transgresses those Bounds which thou hast set; that so whilst we use thy Creatures as thou hast indulg'd, to our Benefit, we
may

may not abuse them to thy Displeasure, and to the Injury of that Love which is due to thee.

This Petition we press to thee, O God, with all the Earnestness of our Souls ; because we are sensible that all our greatest Sins, and even Misfortunes in this World, hence take their Rise ; that we keep not our Affections, Inclinations and Passions within their due Bounds ; that any one of these becoming immoderate, it blinds our Understanding, corrupts our Reason, and all those Faculties which thou hast given us for our Conduct, become confederate against us, and treacherously conspire to our Ruin. And hence, O God, how many sinful Mischiefs follow ! Who can say, Where is the end of Indiscretion, Folly and Sin, whilst common Evils in this Disorder are made warrantable, and Pretexts are found to excuse the greatest !

Wherefore we most earnestly beseech thee, O God, that in thy Grace we may find Help against our Corruption. Teach us, O Blessed Lord, and give us Strength to moderate all our Passions ; grant we may be jealous of their first Attempts, and not be too credulous, even when they seem innocent. Make us courageous in resisting Evil, but let us

not be bold in trusting our Passions, which are very seldom indulg'd but with their evident Danger, who shew Favour to them. O God, teach us to be wise in this Point, that by a timely Fear we may be more secure against all Excess, and by being watchful against what is immoderate, our Hearts may have that Liberty which thou hast ordain'd, even the Liberty for seeking Rest in thee.

This Rest we desire, and therefore ask of thee, O God, to disengage our Hearts this Day from whatever it be that at present hinders us from taking up our Rest there, where there is true Comfort and Satisfaction, without Danger of Excess. This is the Lesson which thy Beloved Apostle, O Blessed Jesus, has given us. Shew us Mercy on this his Festival; we honour his Virtue, we admire that singular Holiness in him which was loved by thee. Shew us this Mercy, that we may join with him in loving thee, and in earnest Endeavour to remove all those Obstacles which hinder us from resting in thee.

And now, for the Conclusion of this Day's Devotion, let us join in the Collect of this Festival.

This

Dec. 27.

109

This is *John*, who, at the last Supper, rested on our Lord's Breast. Blessed Apostle, to whom the Secrets of Heaven were reveal'd.

Blessed *John* is greatly to be honour'd.

R. *Who, at Supper, rested on our Lord's Breast.*

Let us Pray.

SEND forth the Beams of thy Light, most Merciful Lord, upon thy Church, that being taught by the Instructions of Saint *John*, thy Apostle and Evangelist, she may obtain the Rewards of Eternity. Through our Lord Jesus Christ.

Holy Innocents, Dec. 28.

Mat. 2. 13. 18.

THIS Day being a Memorial of that Sacrifice offer'd to God in the Blood of so many Innocents, barbarously murder'd by the Cruelty of Herod, who sought amongst them to take away the Life of Christ; let us pray, on this Festival, for all Innocents that are Born into the World, that all may be regenerated by the Sacrament of Baptism, that by this Holy Lover as many as shall be taken out of the World may be prepar'd

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to

to be Companions in Bliss with those Holy Victims we commemorate this Day, who were Baptized in their own Blood.

Let us Pray.

HEAR us, O God, we beseech thee, in Behalf of all those Innocents who are Born of Christian Parents, and shew that Mercy to them, that they may be all Born again of Water and the Holy Ghost, as thou hast ordain'd; and in this Holy Institution; being purified from that Original Guilt they bring with them into the World, as many as are snatch'd away in those tender Years may have nothing to obstruct their Happiness in the full Possession of thee, their Father, and their God.

Have Compassion on these, O Father of Mercy, and suffer them not to be taken away under that Guilt, which is only their Misfortune, and not their Fault. But since 'tis a Guilt, which makes them the Children of Wrath, and the Object of thy Displeasure, grant they may receive the Benefit of that Holy Ordinance which thy Goodness has appointed for their Remedy; that by this, being made the living Members of Jesus Christ, they may be capa-

capable of that Salvation, which is not to be obtain'd, but through Jesus Christ, and by those who are in him.

Give, O God, to Parents a Sense of this great Duty; that they may not delay or neglect that upon Ceremony, or any Humane Considerations, which thou hast declar'd an indispensable Condition of Bliss. Let their Faith of Eternity prevent in them that unnatural Cruelty of depriving their Children of their better Life, and thus becoming the worst of Homicides. O God! What a gnawing Worm must there be on their Consciences, who by their Want of true Concern bring eternal Mischiefs on their Children, such as can never more be in their Power to remedy! Let not this, O God, be the Case of any Believing Parent.

And as for all others, who through Error of Judgment expose their Children, by depriving them of this Ordinance of Mercy, be thou, O God, a Light to such Parents. Manifest thy Truth to them, we beseech thee, and teach them to seek Salvation for their Children through Christ, by observing his Law, and incorporating them into his Body, that so in Christ they may be Sav'd, who out of him must be out of
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the Way of that Happiness which he has purchas'd by his Blood. Shew Mercy, O God, to all these, who are unhappily deceiv'd, and by thy Grace remove from them whatever is the Occasion of their Blindness, that so being enlightned by thee, they may have Reason to bless thy Holy Name, both for themselves and their Children. Through our Lord Jesus Christ.

Let us pray likewise for all Parents, that having regenerated their Children in Baptism, they may not be wanting in any Care that is necessary for their Childrens Good, whether as to Soul or Body.

O God, who hast given Parents a Charge of their Children; and wilt call them to an Account for whatever is wanting in their Children of a Christian Education: Grant, we beseech thee, they may have a true Sense of their Duty, and with a due Solitude be watchful in satisfying every Part of it.

Give them, O God, Understanding, that they may take right Methods in raising their Infants; and by no Humour, Indiscretion or Ill Advice, do any thing that may be destructive of their Life or Health.

Give them, O God, the Spirit of Christian Parents, that they may train
up

up their Children in such a Way as may best prepare them for living as becomes the Children of God. Make them solicitous, we beseech thee, in satisfying this great Obligation, on which so very much depends the Eternal Well-being of their Children.

For this End we make it our Petition to thee, to deliver Parents from both the hurtful Extreams of Immoderate Fondness and Severity; take from them likewise all Moroseness, Ill Humour and Passion; and teach them to oblige their Children to a virtuous Life by Love and good Example.

Let it be also the Effect of thy Holy Grace, O God, to exempt them from all other pernicious Indiscretions, such as bring Ruin on their Children, or very much expose them, while they go on blindly, without any Suspicion of doing any Harm. Help them, O God, in all other Respects, that having their Commission from thee, and their Trust being very difficult, they may be bountifully assisted by thy Grace, according to the Difficulties of their State; that so they may faithfully discharge their whole Duty, to their own Eternal Comfort, and their Childrens Everlasting Good.

Good. Through our Lord Jesus Christ.

This being a Day subject to some Superstitious Observations, even among Believers, let us pray, on this Festival, that Almighty God would be pleas'd to deliver us, and all other Christians, from all kinds of Superstitions, that so God may be duly honour'd, and all those Vanities remov'd which lessen that Confidence we ought to have in him.

Let us Pray.

HEAR us, O God, we beseech thee, now joining in Prayer; and since it is for the Remedy of such Evils, which we believe very prejudicial to that Duty we owe to thee, be propitious to us, and with a favourable Acceptance receiving our Petitions, mercifully grant what we ask.

From all vain Observations of Days, as if some were lucky, and other unlucky, *R. O Lord, deliver us.*

From all vain Observations of Omens, Signs, or particular Accidents, as if our Misfortunes had any Dependence on them, *R. O Lord, deliver us.*

From all vain Observations of Dreams, as if these were to determine our Fears

or our Hopes, or had any thing foreboding in them, *R. O Lord, deliver us.*

From the Use of all kinds of Charms, *R. O Lord, deliver us.*

From seeking Health or Ease from Pain, by Characters, Figures, Writings, or any other such Prescriptions, Practices or Means, which neither from God or Nature have any Connection with the Effect desired, *R. O Lord, deliver us.*

From consulting Magicians, Fortune-tellers, or others, who pretend to discover Things unknown, or foretel what is to come, *R. O Lord, deliver us.*

From using any other sort of Means or Practices for the Discovery of what is yet unknown, or for foreseeing what is to come, *R. O Lord, deliver us.*

From consulting Astrologers, and from all undue Dependance on what the Stars forebode, *R. O Lord, deliver us.*

From all other Kinds of Superstitions, whatever they be, whether such as can be suspected of Compact with the Devil, or others, which seem to be vain Observations, and Insignificant Trifles. *R. O Lord, deliver us.*

Deliver us, O Lord, we beseech thee, from all these Evil Practices, and give us Grace to overcome whatever Inclinations we have to them.

Be-

Because we believe them to be the Remnants of Heathenism, and Customs deriv'd from the Times of Infidelity.

We believe them to be Contrivances of Satan for lessening our Dependance on thee our God.

We believe them to be sinful, because it is either trusting in Vanity, or seeking Help from the Devil.

We believe them to be Snares for taking off our Hearts from God, and filling them with vain Hopes or Fears.

We believe them to be a Transgression of the First Commandment, and Injurious to that Faith and Hope we are oblig'd to have in thee.

Wherefore, O God, behold, sensible of the Sin, we here renounce these Evils before thee.

We acknowledge thee to be our God, and here declare our Abhorrence of whatever Practices entrench upon thy Prerogative.

We confess our selves to be wholly in thy Hands, and according to the Orders of thy Providence, so shall every thing befall us.

We know that no Part of our Lives is the Effect of Chance, and that our Lot is not left to be determin'd by Accidents.

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No, Blessed Lord, we acknowledge thee the Supreme Ruler of the Universe, and that without thee neither a Leaf falls from a Tree, nor a Hair from our Heads.

Hence, O God, we bow down and Adore thee, and submit to whatever shall be thy Holy Will in us.

We are Content with the Darknes of our State, and desire not to break in upon those Secrets which thou art pleas'd to hide from us.

We submit to all the Exercises of this Life, and offer our selves to suffer whatever thou shalt appoint.

And as for any Relief, we desire none but what is approv'd by thee.

For to make use of any other we confess it to be nothing less than going to the Devil for Help.

And rather than do thus, we acknowledge it our Obligation to suffer the Extremity of Evils, even with the Loss of our Lives.

Thus, O God, we profess, thus we desire to do, and we most humbly beg thy Grace for the Execution of our Desires.

Let us Pray.

O God, who seeſt all our Infirmities, and by whoſe Grace alone we can hope for their Remedy; help us, we beſeech thee, in this Particular, and grant that by thy Aſſiſtance we may overcome whatever Evils we are led to by our own Corruption.

Help us in diſcerning all ſuch Practices which can be ſuſpected of Superſtition; and ſince by thy Grace we are ſenſible how unlawful they are, ſo mercifully confirm us againſt them, that we may rather chuſe to ſubmit to all Inconveniencies than ſeek Help by the Hazard of ſuch Guilt.

Pardon, O God, we beſeech thee, whatever have been our paſt Follies in this Kind; we acknowledge them with Humility, and with Sincerity lay before thee our Deſires of Amendment; and we hope in thy Mercy to find the Pardon of our Sins. And ſince we have thee, our God of Infinite Power and Goodneſs, to truſt to, let it be from this Time a Confuſion to us to think of truſting in any thing unlawful, in vain Obſervations or Dreams.

Hear us, O God, we beſeech thee, and grant our Petitions. R.

R. Mercifully pardon our Sins, and give us Grace to amend.

This being a Day of Holy Innocents translated from Earth to Heaven, it must call to our Minds the Condition which our Blessed Redeemer has declar'd necessary for coming to that State of Bliss. For it is he has said to all his Followers, except you be converted, and become as little Children, you shall not enter into the Kingdom of Heaven. Since therefore he that is Judge of the Quick and Dead has thus declar'd it, let us beg on this Festival of Innocents that this Condition may be fulfill'd in us, and that we may be so truly converted as to become as little Children.

Let us Pray.

O God, who on this Day hast call'd us to Celebrate the Memory of the Holy Innocents that were Offer'd a Sacrifice to thee, and hast commanded us to become as little Children, that we may be Companions with them in Bliss; mercifully grant we may sincerely consider what thou requir'st of us, and effectually perform what thou commandest.

Grant we may labour to put off all that Corruption which, with the Num-
ber

ber of our Days and Years, is grown up with us. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may be truly converted to thee, and by a sincere Repentance obtain such a full Discharge of all our Sins, as in the Purity of our Conscience to become as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may renounce all our Ambition, Pride and Vanity, and become truly humble as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may lay aside all Malice, Desire of Revenge, Hatred and Ill-will, and under all Provocations be as free from Resentments as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may admit of no Jealousies, Suspensions or Rash Judgments, but in the Calm of an undisturb'd Mind become as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may bear all Troubles without Dejection or Murmuring, and put our selves entirely into thy Hands without any Reserve, with the Submission of little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant

Grant we may speak Evil of no Neighbour whatever, but under the Restraint of Charity be as silent in this Point as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may avoid all kind of Lying, Cursing, Oaths, Abuse of thy Holy Name, and all Manner of Evil-speaking, and by not offending in Words, become as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may be exempt from all Deceit, Hypocrisie and Double-dealing, and do all things in Singleness of Heart as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Grant we may be free from all Immoderate Love of the World, from Covetousness, Solitude, Intemperance, from all Sensuality, from Concupiscence of the Heart and Eyes, and in Body and Mind become Pure as little Children. *R. Mercifully bear us, O Lord, and grant our Petition.*

Christ, hear us.

R. Christ, graciously bear us.

Let us Pray.

O Blessed Redeemer, who hast given us this Direction of becoming as little
little

little Children for the gaining the Kingdom of Heaven; mercifully assist us with thy Holy Grace, that diligently observing what thou hast commanded, we may not fail of inheriting thy Promises.

Grant we may seriously examine all our Ways, and seeing how very unlike we are to that Innocent Age which thou proposest to us for our Pattern, we may in earnest labour to overcome our selves, and never be tir'd with our Endeavours till we are come to some Resemblance of that Infant State which thou hast set before us.

Grant we may put off that Corruption which is grown up with us, and with Violence break from all our Evil Ways, that when we are call'd to appear before thee we may be found cloath'd with Righteousness, with the Innocence, Purity, and Simplicity of Infants, who know not what it is to sin: And thus having perform'd the Conditions, may be receiv'd into Everlasting Glory. Who Livest and Reignest with God the Father, in the Unity of the Holy Ghost, one God, World without End. *Amen.*

Hear us, O God, on this Day of Holy Innocents.

R. And grant we may become as little Children.

Lord,

Lord, hear our Prayer.

R. *And let our Cry come to thee.*

Let us Pray.

O God whose Praise the Innocent Martyrs publish'd this Day, not by Speaking, but Dying; mortifie in us all Vicious Inclinations, that professing thy Faith with our Lips, we may likewise shew it in our Actions. Through our Lord Jesus Christ, thy Son.

St. Thomas of Canterbury,
Decemb. 29.

John 10. 11, 16.

IT being the Day of S. Thomas, Archbishop of Canterbury, who standing up in Defence of the Rights and Liberties of the Church, was forced into Banishment, where having suffer'd many difficult Trials with a remarkable Constancy, he was at length recall'd to his Flock, and after some time, by the Violence of Wicked Men, was Murder'd in his own Church at Canterbury; let us Pray on this Festival for all the Pastors of Christ's

120 *St. Thomas of Canterbury,*
Christ's Church, that God would please to
fit them for their great Charge, and give
them Grace to be Faithful in every Part of
it.

Let us Pray.

O Blessed God, who hast rais'd such
weak Vessels to the Dignity of be-
ing Pastors of thy Church, and hast giv-
en them a Commission to watch over
thy Flock, to feed it, and defend it from
the Wolves; mercifully assist them ac-
cording to the Difficulties of their
Charge; and may thy Holy Grace ena-
ble them to satisfie the Obligations which
thou hast laid upon them, to the Good
of thy Flock, and the Glory of thy Ho-
ly Name. Through our Lord Jesus Christ,
thy Son.

Grant, O God, they may shew them-
selves in all Things as the Ministers of
Christ. *We beseech thee, bear us.*

That they may be the Lights of the
World, and the Salt of the Earth. *We*
beseech thee, bear us.

That they may live without Reproof,
do all to Edification, that their Mini-
stry be not blam'd. *We beseech thee, bear*
us.

That

That they may be good Shepherds, not leaving their Sheep to the Wolves, but be ever ready to give their Lives for their Sheep. *We beseech thee, hear us.*

That they may be an Example to all Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, and in Purity. *We beseech thee, hear us.*

That they may have an Abhorrence of all Coverousness, and do nothing for filthy Lucre Sake. *We beseech thee, hear us.*

That they do nothing through Strife, and avoid all foolish and unnecessary Questions, which make Strife and Divisions. *We beseech thee, hear us.*

That warring to Christ, they entangle not themselves in the Affairs of this Life. *We beseech thee, hear us.*

That they seek not themselves, but Jesus Christ in all Things. *We beseech thee, hear us.*

That they be faithful in their Charge, and betray not the Church, either thro' Weakness, or for any Worldly Interest. *We beseech thee, hear us.*

That they may be zealous in reforming all Corruptions and Abuses, and let no Evils grow up by their Connivance. *We beseech thee, hear us.*

222 *St. Thomas of Canterbury,*

That having chosen them out of the World for so Sacred a Function, thou wouldst purifie their Hearts from the Love of the World, from the Love of Pleasures, Vanity, and from all Ambition. *We beseech thee, hear us.*

That they may not live by a Worldly Spirit, but be Holy in all Things, as their Function is Holy. *We beseech thee, hear us.*

Hear us, O God, we beseech thee, in these our Petitions, and shew Mercy to thy Church, by assisting those Pastors whom thou hast put over it. Let them have a particular Share in thy Providence, upon whose Example and Conduct depends so very much the Good of the whole Flock; and suffer not them to be Darkness, who by Christ's Appointment are to be the Lights of the World.

Grant, O God, as they succeed the Apostles, and receive their Power from them, so they may inherit their Spirit. For what can they do in a Function so Divine, if the Spirit that governs in them be only Humane? Live thou therefore, O God, in them, and be thou their Guide, for thus only can they be good Guides to thy Faithful.

Grant,

Grant, O God, that being taken from among Men, their Lives may not be according to Man. Thou hast chosen them to be the Salt of the Earth, to deliver it from the unhappy Effects of its own Corruption: And how great must the Judgment be, if losing their Saviour they join in those very Corruptions, which they ought to remedy? Deliver, O God, thy Faithful from this Unhappiness, and let not this Judgment be the Punishment of their Sins.

Grant, O God, thy Law may be their Rule; and give them Grace, rather to surrender their Lives, than depart from it. May they be faithful in what they have undertaken, and be above all private Ends in whatever they do. Let no Humane Authority force them from their Duty, neither let them complement any Civil Magistrate with the Rights of the Church. Help them, O God, as thou know'st their Wants: And being thy Vicars, O Jesus, upon Earth, may the daily Influence of thy Grace attend them, and by this may they be qualified for feeding and watching over thy Church, which thou hast purchas'd with thy Blood.

It being an exasperated Prince, that disturb'd the Peace of the Church, and was

124 *St. Thomas of Canterbury,*
the Occasion of this Sacrilegious Attempt, in
taking away the Life of this Prelate; let
us pray for all Christian Kings and Princes,
that God would be their Director in all Things,
and make them the Protectors of his Church.

Have Mercy, O God, we beseech thee,
on all the Princes of thy People.

And may all those who believe in
thy Name have a particular Part in thy
Protection.

Make them, as Nursing-fathers to thy
Church, and by their Power may they
defend its Rights.

May they stand by it against all the
Invaders of its Liberties and Truths;

And by their Authority concur in the
Execution of all its Laws.

With the same Power may they join
in the Suppression of Novelty and Vice;

And be a Terror upon all those who
any Ways attempt to disturb its Peace.

Thus, O God, may all who bear the
Sword sanctifie it, in making it service-
able to Justice, Truth and Virtue:

And like the good Kings of *Israel* ex-
press a Zeal in building, repairing and
defending the Temple of their God.

But then, O God, let it be thy Mer-
cy to them never to abuse this Power
to the Prejudice of thy Church.

And since they act by thy Commission,
let them not turn thy own Power against
thyselves. Let

Let them not break in upon that Authority which Christ has given to the Pastors of his Flock.

Nor endeavour to divide that Power, which by thy Ordinance is wholly vested in others. Let them not tie up the Hands of thy Pastors, nor render them incapable of performing the Charge thou hast given them.

Let them not make void thy Commission, and thus expose thy Truth and Faith to the Invasion of every bold Pretender.

And where-ever thy Church, O God, lies under any Oppression, let it be the Glory of Princes to restore it to the Liberties of its first Institution.

May it be their daily Solitude to evacuate all such Laws and Customs as are injurious to thy Church;

And not prostitute its Sacred Dignities to the Service of the State:

Nor make its Revenues be a Reward to those whose disorderly Lives are a Scandal to their Profession:

Nor fill up its Vacancies, but only with such whose Virtue and Merits plead for their Preferment.

Save, O God, the Rulers of thy People.

126 *St. Thomas of Canterbury,*

R. And make them like thy Servant David, after thy own Heart.

Give them Wisdom from above, that they may discern Justice and Judgment.

R. And may their Power be the Support of thy Holy Ordinance.

Make them zealous in the Defence of thy Church.

R. And may they remove whatever is an Oppression to it.

Lord, hear my Prayer.

And let our Cry come to thee.

Let us Pray.

O God, by whom King's Reign, and the Princes of the Earth exercise their Power; vouchsafe, I beseech thee, to direct and sanctifie all Christian Princes, that they who by thy Appointment are to govern others, may be wholly govern'd by thee.

Pour forth upon them, O God, the Spirit of Piety, the Spirit of Justice, and of Zeal, that they may be the Defenders of all thy Ordinances, and thy Church find in them its Protection and Peace.

Give them a true Sence, O God, to understand how acceptable a Service it is to thee, to maintain that Church which was purchas'd by the Blood of thy only Son.

Son. And may they understand too how great is the Sin of opposing it, and that it cannot be a Christian's Part to set up the Power of the State, against that Power which Christ has left in his Church.

To thee, O God, we recommend this great Affair; for since it is by thy Power that Princes act, we most earnestly beseech thee so to regulate this Power in them by thy Holy Grace, that it may never be abus'd to the Prejudice of thy Church.

Abide therefore, O Blessed Lord, with all that bear the Sword, that they may so govern thy People, and protect thy Church, as at their Deaths to change their Temporal Crowns for others that are eternal, and reign with thee for ever in thy Kingdom of Glory. Through our Lord Jesus Christ, thy Son.

The Martyr of this Day having been Archbishop of Canterbury, we ought on this Festival to offer up our Prayers to God in Behalf of our Country, that he would be its Protector, and visit it with his Heavenly Blessings.

Let us Pray.

O God, by whose Mercy the World subsists, and to whose Power every

Nation of the Earth is subject; have Mercy on this Nation, we beseech thee, and according to its Necessities, which are all known to thee, so pour forth thy Blessings upon it, that by the Help of thy own Gifts it may in all Things be well-pleasing in thy Sight.

Remove all thy Scourges from it, we beseech thee, and let thy Grace be the Remedy of all its Disorders; and now mercifully hear our Prayers, while we call upon thee for its Deliverance from all that is sinful.

Have Mercy, O God, upon this Nation.

R. And be thou its powerful Deliverer.

From Atheism and Prophaneness,

R. Deliver this Nation, O Lord.

From all Irreligion, and the Contempt of thy Sacred Mysteries, *R. Deliver this Nation, O Lord.*

From all Presumption, and the Abuse of thy Holy Word, *R. Deliver this Nation, O Lord.*

From all Heresies and Schisms, *R. Deliver this Nation, O Lord.*

From Gluttony and Drunkenness, *R. Deliver this Nation, O Lord.*

From the Prophanation of thy Holy Name, in Cursing and Swearing, *R. Deliver this Nation, O Lord.*

From all kind of Prodigality and Sensuality,

fuality, *R. Deliver this Nation, O Lord.*
 From Oppression, Frauds, and all kinds
 of Injustice, *R. Deliver this Nation, O*
Lord.

From the Spirit of Faction, of Malice,
 Hatred, and of all kind of Uncharita-
 bleness, *Deliver this Nation, O Lord.*

From all Vice and Error, *Deliver this*
Nation, O Lord.

O God, thou hast been a Father to this
 Nation, and replenish'd it with many
 Blessings.

R. Forsake it not now, we beseech thee,
and give it not up to a Reprobate Sense.

Bless this People, O Lord, and be
 thou their Inheritance.

R. And sanctifie us, and make us a Holy
Nation.

Give to all its Inhabitants, O Lord,
 the Spirit of the Gospel. *R. Amen.*

Give them a Zeal for Unity, Peace and
 Truth. *R. Amen.*

Grant they may all seek the Things
 that are above, and walk by the Spirit of
 Christ. *R. Amen.*

Grant that all who are in Error may
 by thy Heavenly Light, be led into thy
 Truth. *R. Amen.*

Grant that all Sinners may be truly
 converted, and forsaking their evil Ways
 return to thee their God. *R. Amen.*

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Grant that all Scandals may be remov'd. *R. Amen.*

Grant that the Pastors may become the Light of the World. *R. Amen.*

Grant that all Magistrates may administer Justice. *R. Amen.*

Grant that all of the best Rank may esteem Virtue their greatest Honour, and be asham'd of Vice. *R. Amen.*

Grant that all Youth may be reclaim'd from their evil Ways, and consecrate their First-fruits in the Service of Piety and Religion. *R. Amen.*

Grant that all Obstinacy and Blindness may be remov'd, and that all may be reform'd according to thy Blessed Will, O God. *R. Amen.*

Hear us, O Lord, calling upon thee.

R. And through the Infinite Merits of thy only Son grant our Petition.

Lord, hear my Prayer.

And let our Cry come to thee.

Let us Pray.

Almighty and Everlasting God, who hast forsaken many Christian Nations, and in Punishment of their Sins suffer'd them to be over-run with Infidelity: Grant, we beseech thee, that the Rigour of these thy Judgments may strike us with a timely Fear, and that in Earnest forsaking our evil Ways, we may find Mercy with thee. Hear

Hear us. O God, now imploring thy Goodness in Behalf of this our Nation, and on this Day of thy Holy Martyr shew this Mercy to it, as to touch the Hearts of all Sinners who have forsaken thy Law; give them a true Sense of their unhappy State, and by thy Holy Grace press them on to a sincere Repentance, that returning to thee with all their Hearts, they may turn away all those Judgments so justly provok'd against us.

O God, how long wilt thou be angry with this Nation? How long will thy Indignation be mov'd against it? Remember, we beseech thee, thy antient Mercies, and for the Sake of so many thy Holy Servants, who here have been faithful to thee, shew now Compassion to us, and let thy former Mercies be again renew'd, and let not thy Anger endure for ever.

For this end, we beseech thee, open the Eyes of all that are in the Darkneis of Error, reclaim all Sinners from their Wickedness, spur on the Slothful, warm the Tepid, and may all be so renew'd in the Spirit of their Mind, that becoming new Creatures, they may walk worthy of their Vocation, and be found worthy of that Inheritance which thou hast promis'd.

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mis'd to those that faithfully serve thee.

Give ear to us, O God, here assembled before thee, not trusting in any Merits of our own, but humbly prostrate in the Confession of our Unworthiness, and wholly confiding in thy Goodness and Mercy. Hear likewise, O God, all those thy Glorious Saints, who having receiv'd their Being, and faithfully serv'd thee in this our Isle, are now Glorious with thee in Heaven: Hear them praying for their Country, and let their Intercession prevail, through the Merits of thy Only Son, through whom alone all Prayers, whether in Earth and Heaven, can find Acceptance with thee.

O God, for whose Church the Glorious Prelate *Thomas* fell by the Hands of wicked Men: Grant, we beseech thee, that all who desire his Assistance may find Comfort in the Grant of their Petitions. Through our Lord Jesus Christ, thy Son.

Sunday

Sunday within the Octave of Christmas.

THis Sunday belonging to the great Solemnity of our Lord's Nativity, we ought on this Day to renew the Memory of this great Mercy of God to Man, in sending his only Son into the World for our Redemption. Let us therefore now bow down, in Acknowledgement of this Mystery; let us praise and adore the Goodness of God, who was thus merciful to us; let us pay the best Homage of Thanks we are able; and now in the Song of the Three Children call in all Creatures to join with us in the Glory we give to God.

All ye Works of our Lord, bless our Lord: Praise and magnifie him for ever.

O you Angels of our Lord, bless our Lord: O you Heavens, bless our Lord.

All you Waters, that are above the Firmament, bless our Lord: All you Powers of our Lord, bless our Lord.

Sun and Moon, bless our Lord: Stars of Heaven, bless our Lord.

Showers and Dew, bless our Lord: All you Spirits of God, bless our Lord.

Fire and Heat, bleſs our Lord : Cold and Summer, bleſs our Lord.

Dews and hoary Froſt, bleſs our Lord : Froſt and Cold, bleſs our Lord.

Ice and Snow, bleſs our Lord : Nights and Days, bleſs our Lord.

Light and Darkneſs, bleſs our Lord : Lightning and Clouds, bleſs our Lord.

Let the Earth bleſs our Lord : Let it praiſe and magnifie him for ever.

Mountains and Hills, bleſs our Lord : All Things that ſpring in the Earth, bleſs ye our Lord.

Bleſs our Lord, you Fountains : Seas and Rivers, bleſs ye our Lord.

Whales, and all that move in the Waters, bleſs ye our Lord : All you Fowls of the Air, bleſs our Lord.

Bleſs our Lord, all Beatts and Cattle : Sons of Men, bleſs our Lord.

Let *Iſrael* bleſs our Lord : Let it praiſe and magnifie him for ever.

O you Priests of our Lord, bleſs our Lord : Servants of our Lord, bleſs you our Lord.

O you Spirits and Souls of the Juſt, bleſs our Lord : You Holy and Humble of Heart, bleſs our Lord.

Ananias, Azarias, Miſael, bleſs you our Lord : Praiſe and magnifie him for ever.

Let

Let us bless the Father and the Son, with the Holy Ghost: Let us praise and magnifie him for ever.

Blessed art thou, O Lord, in the Firmament of Heaven: And prais'd, and glorious and magnified for ever.

Blessed be the Lord God of Israel.

R. *Who has visited and redeem'd his People.*

Let us Pray.

GRant, O Merciful Father, that we who come here to acknowledge the Infinite Mercy of our Redemption, may praise thee, not only with our Lips, but in our Lives, so as now to live not to our selves, but to him by whose Blood we are purchas'd: Who with thee and the Holy Ghost Lives and Reigns, One God, World without end. *Amen.*

Being inform'd in this Day's Gospel, that according to Simeon's Prophecy, Christ, who came for the Salvation of the World, shall be for the Fall and Rise of many; not only for the Resurrection, but the Ruin of great Numbers; let us now pray to Almighty God that we may make a good Use of his Mercies, and in the Author of Life find Life, and not Death.

Behold, O God, we confess here before thee this Day the Truth of this Gospel, that

that Christ is the Saviour of the World ; that he has wrought a plentiful Redemption, so that all through him may have Life, and more abundantly have it : And yet such is the Condition of what he has done, that none shall effectually partake of this Life, but only those, who putting off the Old Man, put on the New, becoming a New Creature in Jesus Christ : Whilst all others, who live according to the Flesh, shall of the Flesh reap Corruption, and who are conform'd to the World, shall perish with the World, and have a more terrible Judgment for the Neglect of those Means which Christ has offer'd for their Salvation.

This, O God, we confess before thee, and therefore most humbly beseech thee we may be of the Number of those to whom Christ will be a Resurrection and Life. For this End we now make it our Petition to thee, that through thy Grace we may be faithful in performing the Conditions on our Part, and not forfeit that Mercy which he has purchas'd for us at so dear a Rate.

Grant therefore, O God, that renouncing all worldly Desires, we may live soberly, piously, and justly. *R. Amen*

us, O God, and mercifully grant our Petition.

Grant that like good Trees we may bring forth good Fruit. *R. Hear us, O God, and mercifully grant our Petition.*

Grant we may be dead to Sin, but alive to thee, through Jesus Christ. *R. Hear us, O God, and mercifully grant our Petition.*

Grant that our Old Man may be crucified, that the Body of Sin may be destroy'd, and henceforth we serve Sin no more. *R. Hear us, O God, and mercifully grant our Petition.*

Grant we may in all Things prove what is the good, acceptable and perfect Will of God. *R. Hear us, O God, and mercifully grant our Petition.*

Grant that the Life of Jesus may be made manifest in us. *R. Hear us, O God, and mercifully grant our Petition.*

Grant we may not henceforth live unto our selves, but unto him who died for us, and arose again. *R. Hear us, O God, and mercifully grant our Petition.*

Grant we may in all Things be the true Disciples of Jesus. *R. Hear us, O God, and mercifully grant our Petition.*

Hear us, O God, we beseech thee, and mercifully grant these our Petitions.

R. That

R. *That observing the Law of Christ, we may be Partakers of the Redemption he has wrought for us.*

How unhappy are those Christians, who believing in Christ, make no Benefit of all his Mercies!

R. *And thrice unhappy they, who in the Abuse of these Mercies shall find their Condemnation!*

O Jesus, have Mercy on us; we beseech thee, through thy Blessed Incarnation, let not this be our Judgment.

R. *Be thou our Life; live thou in us, that through thee we may obtain Life everlasting.*

Lord, hear my Prayer.

And let our Cry come to thee.

Let us Pray.

Support us, O God, we beseech thee, against our own Wickedness and Weakness, and mercifully prevent their destructive Effects in our Souls, that having the Faith of a Redeemer, we may not make void in us this Infinite Mercy by our Sins.

To thee, O Jesus, we appeal for obtaining what we ask, most humbly imploring thy Grace, that the lively Sense of thy Mercy to us may ever keep us
in

in a due Obedience to thy Law, that confessing thee to be our Saviour, we may seek Salvation through thee.

Hear us, O Blessed Redeemer; and since we are of thy Fold, suffer us not to perish, who have been redeem'd by thy Precious Blood. Thou hast purchas'd Life for us; live therefore in us, and be to us a Jesus both now and for ever. *Amen.*

Being likewise inform'd in this Day's Gospel, that Christ coming for the Salvation of Man shall be as a Mark, which shall be contradicted, let us confess this to be a great Iniquity in Man, and most humbly beg we may have no Part in it.

We confess it, O God, an Argument of thy Infinite Love to Man, to send thy Only Son for our Redemption.

Infinite Love it was for God to be humbled, and suffer as a Sinner, that we Sinners might be rais'd to Glory.

Such Love as ought to oblige us to love thee with all our Hearts.

Such Love as ought to oblige us to love our Jesus with all our Souls.

Such Love as ought to oblige us to forsake our Selves and all Creatures for his Service.

Such Love as ought to oblige us to suffer all Extremities rather than be faithless to him. Such

Such Love as should engage us in all Things to do his Will.

Such Love as should engage us never to offend him.

This, O Blessed Lord, we all here acknowledge: This, O Father of Mercy, we all confess here before thee to be our strictest Duty, such as we are oblig'd to by all the Ties of Justice, of Gratitude, of Honour, and of our own Interest, to love our Jesus, to serve him, and to suffer all Troubles of this Life rather than sin against him.

R. *This, O God, we all acknowledge: This we all confess to be our strictest Duty.*

What then must it be for Christians to stand against Jesus, and contradict him?

R. *This we confess to be a great Impiety.*

What must it be for Christians to forsake his Law, and depart from the Ways of his Gospel?

R. *This we confess to be a great Iniquity.*

What must it be for Christians to despise his Law, and for the Sake of Trifles to offend against him?

R. *This we confess to be the Sin of Infidelity.*

What must it be for Christians to join with the World, with the Flesh, Self-love and the Devil, and set up an Interest quite contrary to him?

R. *This*

R. This we confess to be a base Ingratitude and Treachery.

In this Manner we make our Profession in thy Presence, O God ; and since we acknowledge it so very criminal, and even unworthy of the Christian Name, to stand in Opposition against Christ, or to make him the Mark of our Contradiction, after such signal Demonstrations of his Love to us, we (who are here assembled) most humbly implore thy Grace that we may never incur this Guilt.

We beseech thee at all Times to stand by us, and so direct us by thy Heavenly Light, that having chosen Christ for our Lawgiver and Master, we may be faithful in what we have undertaken, and make his Doctrine the Rule of our Lives.

R. Hear us, O God, we beseech thee, and in thy Mercy grant this our Petition.

We beseech thee likewise, O God, that whenever our Corruption pushes us on to transgress thy Law, or to walk in such Ways as are displeasing to thee, we may resolutely stand against all such Inclinations, and be faithful in following the Gospel of Jesus Christ.

R. Hear us, O God, we beseech thee, and in thy Mercy grant this our Petition.

We

We beseech thee likewise, O God, that with the same Constancy we may stand against all the sinful Charms of Flesh and Blood, against all the Flatteries and Terrors of the World, against all the Temptations of the Devil, of Self-Love, and our own evil Customs, and in the midst of all these be faithful Servants of Jesus Christ.

R. Hear us, O God, we beseech thee, and in thy Mercy grant this our Petition.

We beseech thee likewise, O God, that believing Christ to be our Redeemer, we may do every thing agreeable to that Love which he has shew'd us, and which in Justice is due from us to him.

R. Hear us, O God, we beseech thee, and in thy Mercy grant this our Petition.

Lord, hear my Prayer.

And let our Cry come to thee.

Let us Pray.

O God, who hast shewn an Infinite Love to sinful Man, in providing him so plentiful a Redemption, perfect, we beseech thee, this Mercy to us, and by thy Grace defend us from the Blindness of standing against him, who comes not only to seek us, but even to purchase our Peace with the Price of his own Life.

Strengthen

Strengthen us therefore, we beseech thee, under all our Weakness, and help us to defeat all the Designs of our Enemy, that amidst all Temptations we may abide faithful to him, to whom we were consecrated in our Baptism.

Almighty and Everlasting God, direct our Actions according to thy good Pleasure, that in the Name of thy Beloved Son we may abound in good Works: Who Lives and Reigns with thee in the Unity of the Holy Ghost.

St. Sylvester, Dec. 31.

Luke 12. 35, 40.

WE are now on the Festival of S. Sylvester, Bishop of Rome, in the time of Constantine the Great; and it being in his time that Peace was first granted to the Church, after a Persecution of Three Hundred Years, even from the Time of the Apostles; let us now offer up our Prayers to God, and humbly beseech him to give Peace to his Church now in our Days throughout the World, that Persecution may cease in all Places, and that no Civil Power may take from us the Liberty of serving God.

Let

Let us Pray.

ALmighty and Everlasting God, who art the Father of Mercies, and Author of all Blessings; to thee we render Thanks for thy Mercy to the Church in those Primitive Times, in favouring it with the Protection of the Temporal Power, and giving to Christians the Liberty of thy Publick Service throughout the World. For this thy Mercy, in which we, as well as all past Ages, have a Part,

We now here most humbly bow down before thee, and give thee Thanks.

R. We praise and glorifie thy Name.

We desire all Creatures to bleis thee.

R. We desire the Blessed in Heaven to give thee Praise, and Benediction, and Glory for ever.

Blessed art thou, O Lord, the God of our Fathers; and worthy of Praise and Glory for ever.

And Blessed is the Name of thy Glory, which is holy; and worthy of Praise and Glory for ever.

Blessed art thou in the Holy Temple of thy Glory; and worthy of Praise and Glory for ever.

Blessed

Dec. 31.

15

Blessed art thou upon the Sacred Throne of thy Kingdom; and worthy of Praise and Glory for ever.

Blessed art thou on the Sceptre of thy Divinity; and worthy of Praise and Glory for ever.

Blessed art thou who sittest on the Cherubins beholding the Depths; and worthy of Praise and Glory for ever.

Blessed art thou who walkest upon the Wings of the Wind, and on the Waves of the Sea; and worthy of Praise and Glory for ever.

Let all thy Angels and Saints Bless thee; and may they Praise and Glorify thee for ever.

Let the Heavens Bless thee, the Earth and Sea, and all that is in them; and let them Praise and Glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost; and to him, worthy of Praise and Glory for ever.

As it was in the beginning, both now and ever, World without end. *Amen.* And to him, worthy of Praise and Glory for ever.

Blessed art thou, O Lord, God of our Fathers; and worthy of Praise and Glory for ever.

Lord, hear my Prayer.

And let our Cry come to thee.

G

Let

Let us Pray.

TO thee, O Eternal Father, we render Thanks for this Mercy, in restoring Peace to thy Church; and we humbly beseech thee, that the Fruit of this Blessing may be the Encrease of thy Glory in the Holy Lives of all those who partake of this Peace, and by it have the Benefit of knowing and serving thee. Through our Lord Jesus Christ, thy Son, who Lives and Reigns with thee.

But since all Christians have not an equal Share in this Blessing, we now implore thy Mercy in Behalf of those Nations where thy Church is at this Day under any Degree of Oppression or Persecution; beseeching thee to have Compassion on them, and to incline them to shew Favour to thy Truths, and to the Professors of them.

O God, have Mercy on thy Church, in whatever Nation of the Earth it is planted. *R. We beseech thee, O God, have mercy on it.*

O God, deliver thy Church from all Persecution, Oppression and Restraint. *R. We beseech, thee O God, deliver it.*

O God, deliver thy Church from all Laws and Penalties, which are not the Punish-

Punishment of Sin, but for the Suppression of thy Worship and Truth. *R. We beseech thee, O God, deliver it.*

O God, incline all Christian Magistrates to such a Love of Justice, that while they are severe against Vice, they may shew Favour to what deserves it. *R. We beseech thee, O God, incline them to it.*

O God, shew this Mercy to thy Church, that its Members may not suffer as the Abettors of such Evil Principles and Practices which they detest from their Hearts. *R. We beseech thee, O God, shew this Mercy to thy Church.*

O God, have Compassion on us, remove thy Judgments from us, and be not angry with us for ever. *R. We Beseech thee, O God, have Compassion on us, remove thy Judgments, and be not angry with us for ever.*

O God, give us Grace to reform our Lives, that thy Goodness being inclin'd to our Relief, we may be deliver'd from all Fears, and serve thee in Holiness and Justice all our Days. *R. We beseech thee, O God, grant us this Grace.*

O God, we beseech thee, that while we are under the Scourge of thy Judgments we may live like true Penitents, humbled under the Sense of our Offences,

and the weight of thy Hand. R. *We beseech thee, O God, grant us this Grace.*

O God, grant us thy Grace, that while we suffer for our Iniquities we may not live on, like Reprobates, hardened in Sin, and by new Extravagances increase thy Anger against us. R. *We beseech thee, O God, grant us this Grace.*

Look down, O God, we beseech thee, upon an Afflicted People, and grant us, if it be thy blessed Will, the Mercy of Peace. We can pretend to no Favours, since our unreform'd Lives plead against us: But, O God, since our Hope is in thee, let us find Help from thee: Thy Goodness will be more adorable in the Relief of those who are unworthy of what they ask.

Despise not, we beseech thee, the Cries of Sinners: Behold we confess our Iniquities before thee, and acknowledge these to have been so provoking in us, while under the Execution of thy Justice, that we must own it thy Mercy that there is any Branch left which is not cut off. For this Mercy, O God, we bless thy Name; and from this have we Encouragement to make our Petitions to thee. Hear us therefore, we beseech thee, and since we ask for nothing but what is for the Glory of thy Name, let not our Unworthi-
ness

ness be an Exception against us; grant for thy own sake what ought to be denied for ours. Grant us Peace, that thy Name may be Glorified, though we deserve it not.

At least, O God, though our Sins are great, yet so far have Compassion on us as not to take from us the little Opportunities we have of serving thee. This we may justly fear, if we consider the Rigour of thy Judgments, and the Greatness of our Iniquities: But have Compassion, O Father of Mercy, and spare the Remnant that is yet left.

For this End hear us now, we beseech thee, and since we Appeal to the Bowels of thy most tender Mercies, favourably incline to us, and grant what we ask.

Grant, O God, that we may make a good Use of whatever Conveniences we have of serving thee. R. *We beseech thee, bear us.*

That in thy Solemn Worship all may behave themselves, both Pastors and People, with that true Piety and Solid Devotion as becomes thy Infinite Majesty. R. *We beseech thee, bear us.*

That in all Publick Assemblies thy Faithful may be afraid of provoking thee by any kind of Indecency or Irreverence. R. *We beseech thee, bear us.*

That thy Faithful may amend all their Evil Ways, and no more join in those Extravagancies that are so displeasing to thee. *R. We beseech thee, hear us.*

That considering the Weight of thy Scourge, they may fear thy Wrath, and in the Spirit of true Penance take such Methods as may be most effectual for moving thee to Compassion. *R. We beseech thee, hear us.*

Hear us, O God, we beseech thee, and let thy Heavenly Grace put a stop to all those Evils by which thy Anger has been rais'd against us. Suffer us no longer to provoke thy Displeasure, who so much stand in need of thy Mercy. Be a God to us, be a Father to us, and having pardon'd our past Sins, preserve us from all return of our Iniquities; that being truly converted, we may have thee our Protector, and find the Effects of thy Mercies in the Encrease of thy Blessings. Save us, O Lord, or we perish.

This being the last Day of the Year, it is most Just and Reasonable we should give Thanks to Almighty God for all the Blessings of this Year, whether Spiritual or Temporal, which the Divine Bounty has bestow'd upon us.

Before thee therefore, O Almighty God, we bow down, and here with all the
Sincerity

Sincerity of our Hearts acknowledge all the Blessings we have received to have been the Effect of thy Goodness. To thee be the Praise of all; may all redound to thy Glory; and graciously accept the Homage of Thanksgiving we now pay to thee,

For all thy Preservations this Year, both of Soul and Body. *R. Praise and Thanksgiving be to thee, O God.*

For the merciful Deliverance from all Dangers to which we have been expos'd. *R. Praise and Thanksgiving be to thee, O God.*

For all the Effects of thy Providence in Bountifully supplying us with all Necessaries. *R. Praise and Thanksgiving be to thee, O God.*

For all the Helps, Comforts and Assistance with which thou hast mercifully provided us this Year, under all our Troubles, Wants and Necessities. *R. Praise and Thanksgiving be to thee, O God.*

For all the Trials of Pain, Sickness, Losses, or other Afflictions, with which thou hast been pleas'd to visit us. *R. Praise and Thanksgiving be to thee, O God.*

For all the Interior Lights, Graces and Comforts, with which thou hast been

pleas'd to Revive, Enlighten or Refresh our Souls. *R. Praise and Thanksgiving be to thee, O God.*

For mercifully preserving us from many Sins, into which others have unhappily fallen. *R. Praise and Thanksgiving be to thee, O God.*

For not snatching us out of this World in the midst of our Sins, but giving us still Time to Repent. *R. Praise and Thanksgiving be to thee, O God.*

For all other Graces and Blessings unknown to us, which we have receiv'd from thy Fatherly Hand. *R. Praise and Thanksgiving be to thee, O God.*

Accept this our Homage of Thanksgiving, O Lord, we beseech thee, and mercifully grant that whatever Blessings we have receiv'd from thee, may be all improv'd to the Glory of the Giver.

May the grateful Memory of thy Infinite Favours so possess our Hearts with a lively Sense of our Duty, that we may sincerely Love thee, and faithfully Serve thee, and be confounded at the Thought of whatever can be displeasing to thee.

Grant we may no more abuse thy Blessings to the Encrease of our Sin, but that seriously considering the End for which they were given, we may turn them all that way, and thus be always prepar'd
for

for that Day when thou shalt call us to give an Account of what we have receiv'd. Grant this, O Merciful God, that so the ill Use of thy Favours may not be our Condemnation.

This Day being the Conclusion of the Year, we ought not to depart from our Prayers till we have humbled our selves in the Sight of God, and begg'd pardon for all the Sins of this whole Year.

O God, who in thy Mercy hast spar'd our Lives this Year, and in this Addition of our Days given us Time to Repent; Grant we may have a true Sense of this Mercy, and by a true Repentance now make our Peace with thee.

For this End, behold, O God, we at this Moment lay all our Iniquities before thee; we acknowledge our great Unworthiness in them; in our Disobedience to thee our Loving Father; in our Ingratitude to thee our Merciful Benefactor; in our vile Contempt of thy Law, and Rebellion against thee, our Sovereign Lord and our God.

This, O God, we cannot now reflect on without Shame and Confusion to our own Souls; and 'tis in this Confusion we now send up our Sighs before thee, imploring thy Mercy to have Compassion on us, and to forgive us all our Iniquities.

ties. We are unworthy of what we ask, and deserve with the severest of thy Judgments to be cast from before thy Face ; But, O God, deal not with us according to thy Justice, but according to the Multitude of thy tender Mercies deal favourably with us.

Remember the Promises thou hast made to Repenting Sinners, and forget not thy Holy Covenant. Look upon the Face of thy Christ, and through the Merits of his Sacred Passion let thy Bowels be mov'd upon us. We are thy Creatures, and though we have unworthily departed from thee, yet behold now we return, and most humbly beseech thee to receive us again into thy Favour. Hear our Prayers, O Father of Mercy, and graciously vouchsafe to grant our Petition ; let this Day be a Day of Comfort to us, and may our Contrition be so sincere as to find Mercy with thee, and obtain Pardon of all our Sins. Grant this, O God, and now shew thy self a Loving Father to us. *Amen.*

Grant, we beseech thee, Almighty God, that this Holy Festival of Blessed Sylvester, Confessor and Bishop, may be to us the Encrease of Devotion, and a Help to Sa'vation. Through our Lord Jesus Christ, thy Son,

The

*The Circumcision of our Lord,
or New-years-day.*

Luke 2. 21.

THIS being the Day whereon our Redeemer was pleas'd to subject himself to the Law of Circumcision, let us give him Thanks, and beg that this Day we may learn the Lesson he teaches us, in the Circumcision of our Heart.

Let us Pray.

TO thee, O Jesus, we bow down, and with grateful Acknowledgments give thee Thanks for the Mercy of this Day, in humbling thy self to this Law of Sin; so to give Proof of thy being of the Seed of *Abraham*, and putting an End to this Ceremony to establish a much better Circumcision, which is that of the Heart.

Thanks be to thee, O Jesus, who thus early beginn'st to become our Sacrifice: Thou art no sooner Born but thou undertak'st to suffer, and in this teachest us what our Life ought to be. Give us, we beseech thee, a Docil Heart, that we may learn the Spiritual Circumcision, and

156 *The Circumcision of our Lord;*

and on this First Day of the New Year begin to put on the New Man, which is created according to God.

We confess, O Lord, the Lesson to be hard to us, where so much of Corruption and Self-love prevail. These strongly incline us to seek our selves in every thing that pleases; but now, O Blessed Redeemer, upon thy Example and Instruction we beseech thee to give us that Solid Faith, and Inward Strength of Mind, as to overcome our selves, and follow on in the Way where thou ledest, even the Way of Circumcision, which Arms the Spirit against the Flesh, and cuts off whatever Inclinations or Desires are not agreeable to thy Spirit.

This we ask of thee, because it is this thou teachest, and we know it now to be contrary both to thy Doctrine and Life, and to the Life of all thy Saints, to follow Nature, and to seek the Pleasures, Satisfactions and Ease of this World.

Grant therefore, O Divine Guide, we may, on this Day, with Seriousness examine all our Ways, and resolving to live by thy Spirit, and not our own, begin to cut off all the Excesses to which our own Spirit leads us.

Grant

Grant we may carefully cut off all Sinful and Dangerous Satisfactions; whatever they be, whether great or little. *R. Hear us, O Blessed Redeemer, and mercifully grant this our Petition.*

Grant that in things lawful we may ever stand upon our Guard, and even here practise some Self-denials; especially where we observe our Satisfaction incline to Excess. *R. Hear us, O Blessed Redeemer, and mercifully grant this our Petition.*

Grant that in all those Actions of Life which being agreeable to Nature are attended with Delight, we may raise our Heart above Nature, and not perform them because they are pleasing to us, but because they are according to thy Holy Will. *R. Hear us, O Blessed Redeemer, and mercifully grant this our Petition.*

Hear us, O Merciful Lord, and may the Grant of these our Requests be the Fruit of this Festival. With this new Grace for the Practice of a Spiritual Circumcision may we begin the New-year, and preserve it in our Hearts for the Rule of our Lives; and as often as we find Difficulty in the Practice of it, let us then remember that the Way of Salvation is a Way of Difficulty, even a Narrow Way;

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Way ; and that since thou, O Jesus, didst
not become a Saviour to us, but at the
Price of thy Blood, we cannot think of
following thee at our Ease, or of being
Sav'd without some Trouble. Grant us
this Petition, O most Gracious Saviour
of Mankind, and according to the Great-
ness of thy Mercy so now vouchsafe to
hear our Prayer, and teach us to live ac-
cording to thy Spirit.

*It being on this Day of the Circumcision
the Name of Jesus was given to our New-
born Saviour ; let us bow down and adore
him under this Name, and address our Pe-
titions to him.*

Before thee, O Jesus, we bow down
and confess the Greatness, and Glory, and
Mercy of this Name ; a Name in which
all are to be Blessed ; a Name in which
all are to be Sav'd ; a Name which ought
to be Glorified by all thy Creatures, but
above all, by those who have been Re-
deem'd by thee.

O Jesus, Blessed for evermore, may
the Cherubims Adore thee.

R. May the Seraphims Praise thee.

May the Angels Bless thee.

*R. May all the Choirs and Blessed Spirits
of Heaven Magnifie thy Holy Name.*

*May the Priests of our Lord Glorifie
thee.*

*R. May all the Kings of the Earth
bow down before thee.*

May

May all Pious Souls acknowledge thy Magnificent Glory.

R. May all Men and Women, Old and Young, Rich and Poor, sing Praises to thee.

May the Sun, Moon and Stars, confess thy Power.

R. May all living Creatures pay thee Homage, and the Infernal Spirits tremble at thy Name.

Thus, O Jesus, we desire that at thy Name every Knee should bow, of things in Heaven, of things in Earth, and of things that are under the Earth. Thou art the Lord of all, and 'tis Just thy Power and thy Mercy should be acknowledged by all. But chiefly this is to be confess'd by us Sinners, for whose sake thou hast humbled thy self in becoming Man, and taken upon thee this Name for our Salvation. Therefore humbling our selves before thee, we beseech thee so to possess us with thy Holy Grace, that our whole Lives may be subject to thee, and that with all the Faculties of our Souls and Bodies we may confess thee to be our Lord, our Redeemer, and our Jesus, both now and for ever.

May our Understandings Adore thee in receiving what thou teachest, and peaceably bearing whatever Darkness is the Punishment of this our Mortal and Sinful State. *R. Amen.* May

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May our Wills Adore thee in readily submitting to thy Law, and chearfully denying themselves in all Inclinations that are not approv'd by thee. *R. Amen.*

May all our Affections Adore thee in keeping within the Bounds thou hast set them ; in carrying our Hearts to thee with Desire and Love ; in carefully declining all that is Sinful, and being ever fearful of all Excess. *R. Amen.*

May all our Passions Adore thee in acknowledging Obedience to thy Holy Will, and ever taking the Check, when through Blindness or Heat they are bent upon any thing that is Sinful, Rash, or Indiscreet. *R. Amen.*

May our Thoughts Adore thee, and all our Senses, our Eyes, our Ears, our Hands, our Tongue, all confess thee to be their God, in concurring to thy Glory, in being regulated by thy Law, and taking no farther Liberties than what thou hast allow'd them. *R. Amen.*

Hear us, O Jesus, in these our Petitions, and since thou com'st to be our Saviour, perform now to us what thou hast undertaken : Grant us what we ask, since without this Government of our selves, in a due Obedience to thy Holy Will, we are still in Slavery, and can have no Benefit of thy Coming.

Be merciful to us, and help us, for otherwise we are Miserable. Our Dependance is on thee, and without thee we can do nothing, without thee we can obtain nothing. This, O God, we confess from our Hearts before the whole World; and that we may now have a Part in thy Protection, behold, in Honour of thy Holy Name, we raise both our Hearts and Voices to thee, and Implore thy Mercy in our Behalf.

Lord, have Mercy on us.
 Christ, have Mercy on us.
 Lord, have Mercy on us.
 Jesu, Son of the Living God,
 Jesu, most Powerful,
 Jesu, most Strong,
 Jesu, most Perfect,
 Jesu, most Glorious,
 Jesu, most Admir'd,
 Jesu, most Pleasant,
 Jesu, most Beloved,
 Jesu, Clearer than the Sun,
 Jesu, Fairer than the Moon,
 Jesu, Brighter than the Stars,
 Jesu, most Admirable,
 Jesu, most Delectable,
 Jesu, most Honourable,
 Jesu, most Humble,
 Jesu, most Meek,

Have Mercy on us.

Jesu,

162 *The Circumcision of our Lord ;*

Jesu, most Patient,
Jesu, most Obedient,
Jesu, most Chaste,
Jesu, the Lover of Chastity,
Jesu, the Lover of Peace,
Jesu, our Love,
Jesu, the Mirror of Life,
Jesu, the Pattern of Vertues,
Jesu, the Ornament of good Discipline,

Jesu, the Zealous Lover of Souls,
Jesu, our Refuge,
Jesu, Father of the Poor,
Jesu, Comforter of the Afflicted,
Jesu, Treasure of the Faithful,
Jesu, the Precious Pearl,
Jesu, the Treasure of Perfection,
Jesu, the Good Shepherd,
Jesu, Star of the Sea,
Jesu, the True Light,
Jesu, the Eternal Wisdom,
Jesu, Infinite Goodness,
Jesu, the Joy of Angels,
Jesu, King of Patriarchs,
Jesu, Inspirer of the Prophets,
Jesu, Master of the Apostles,
Jesu, Teacher of the Evangelists,
Jesu, the Strength of Martyrs,
Jesu, the Light of Confessors,
Jesu, the Spouse of Virgins,
Jesu, the Crown of all Saints,

Have Mercy on us.

Lamb

or, New years-day. 163

Lamb of God, who takest away the
Sins of the World. R. *O Jesu, spare*
us.

Lamb of God, who takest away the
Sins of the World. R. *O Jesu, hear*
us.

Lamb of God, who takest away the
Sins of the World. R. *O Jesu, have*
mercy on us.

Jesu Christ, hear us.

Jesu Christ, graciously hear us.

The Name of our Lord be Blessed.

R. *From this time, now, and for ever.*

Let us Pray.

O God, who hast render'd the most
Glorious Name of thy Son, our
Lord Jesus Christ, worthy to be lov'd
with highest Affection by thy Faithful,
and most dreadful to Evil Spirits;
Mercifully grant that all who devoutly
Honour this Name of Jesus on Earth,
may at present be refresh'd with the
Sweetness of Divine Comforts, and here-
after come to the Possession of Ever-
lasting Joys. Through the same Lord
Jesus Christ, thy Son.

This being the Day of the Holy Name of
Jesus, let us humble our selves, and beg
Pardon for the many Times we have pro-
phan'd

164 *The Circumcision of our Lord ;
phan'd this Holy Name, and ask for Grace
to amend this Ill Custom, and that for the
Time to come we may never speak it but with
the Reverence that is due.*

Let us Pray.

O God, who hast given a strict Com-
mand to thy People not to take thy
Name in vain ; have Mercy on us thy Ser-
vants, who here confess our Unworthiness
before thee, and especially in the frequent
Transgression of this thy Precept. For
behold, O God, we acknowledge it our
too common Failing to think little of the
Respect that is due to thy Holy Name,
and to the Name of Blessed Jesus our
Redeemer ; we very often prophane
them both, prostitute them to Common
Uses, and make them serve both our
Passions, our Entertainments, and our
Smiles.

And how great, O God, is our Neg-
lect, our Contempt, our Irreligion,
in abusing what is thus Holy ; in ha-
ving thy positive Command, and yet
living in the daily Transgression of it,
with very little Endeavours, or even
Concern for doing better ! This we con-
fess is not the Part of Christians ; it is
not the Spirit of thy Children, and yet
this is what we Profess. Par-

Pardon us therefore, we beseech thee, O most Gracious Lord, and mercifully release us from the Guilt of whatever we have hitherto offended thee in this kind. Forgive us the many, if not infinite times, we have taken thy Holy Name in vain ; and if our Guilt has been in any Scandalous Way, yet still, O God, let us not be excluded from thy Mercy.

But then, O Blessed Lord, let this Mercy be attended with such Grace as to make us both Zealous and Watchful in overcoming our selves in whatever Part we have of this Ill Custom. Let us no more run on in a heedless Way, nor be surpriz'd in our usual Irreverence, for want of Care. Let us be asham'd of such Neglect, and now on this Day of thy Holy Name, O Jesus, begin to be more Careful. Grant this, O Jesus, and with this Care may we begin the New-year, and no more bring thy Sacred Name into Contempt, while we make Profession of Honouring thee, and being thy Disciples.

It being the First Day of the Year, let us recommend our selves to the Protection of Almighty God, and beg his Assistance on us and ours for this whole Year.

O God, who hast spar'd our Lives, and brought us to the Beginning of this
Year,

166 *The Circumcision of our Lord ;*

Year, to thee we Consecrate the Being thou hast granted to us ; from our Hearts desiring that what is thy Gift to us Unworthy, may by us be Employ'd to thy Glory.

But since we cannot do this but with the Addition of thy Gifts, therefore we most earnestly beseech thee, O God, so to strengthen us by thy Heavenly Grace, that we may be truly watchful over all our Ways, avoid all that are sinful, and follow none but what are good. For this End, O Merciful Father, shew thy Mercy to us, and preserve us from all the Snares of the World, of the Devil, and of our own Corruption ; leave us not to our selves, but ever accompany us in all our Ways, in our Prayers, in our Business, in our Troubles, in Temptations, in Time of Pain or Sickness, in all Difficulties and Circumstances of Life. In all these, O God, be thou our Helper, our Counsel and our Guide, and let no Evil Spirit prevail against us to thy Displeasure.

Preserve us likewise, O God, from all Dangers and Misfortunes ; and if thou shalt permit any for our Trial, let us not fail, we beseech thee, of thy Grace, such as may carry us through them with the Patience of thy Disciples.

Help

Help us throughour this Year in the Performance of every Duty belonging to our State, that we may do no Wrong to any, but perform all to thy Glory: Help us in the good Government of our selves, that we may not be blinded by any Passion, but making thy Holy Will our Rule, follow on where this leads us, and faithfully resist whatever attempts to draw us from it.

Thus, O God, may we go on this Year, observing all thy Laws, and walking in all thy Precepts; and this one thing we ask of thee, that we may make such a good Use of this Addition of Days which thou grantest us, as to improve in the Love and Service of thee our God, and be prepar'd for a happy Death, if this be the Year which is to be our last. Thus, O God, we offer our selves to thee, commending our selves to thy Protection, and begging thy Blessing for the good Beginning of this Year.

Let us Pray.

O God, who, by the Fruitful Virginity of Blessed *Mary*, hast given to Mankind the Reward of Eternal Salvation; Grant, we beseech thee, that we may find the Effect of her Prayers for us,

168 *The Circumcision of our Lord ;*
us, by whom we have receiv'd the Au-
thor of Life, our Lord Jesus Christ, thy
Son.

Vigil of the Epiphany.

Matth. 2. 19, 23.

THE Subject of this Gospel is of the
Angel appearing to St. Joseph in Egypt,
and commanding him to take the Infant Je-
sus and his Mother, and to return into the
Land of Israel. And while we see Jesus
thus depending on Heaven, as not to move
without particular Orders from God, let
us beg this Day that we likewise may have
the same Dependance, and not undertake any
thing but as the Will of God shall direct
us.

Let us Pray.

O Word Incarnate, we here acknow-
ledge and adore thy humble Depen-
dence, who being the Incarnate Wisdom
and Light Eternal, art yet so directed
by thy Father's Orders, as if thou hadst
no Knowledge or Foresight of thy own,
whereon to depend.

For

For being thus docil and submissive, as an helpless Infant, O Divine Jesus, we bow down and adore thee, and most humbly beseech thee to teach us this depending Lesson, that we who are nothing but Darknes may wait in all Things upon the Orders of Heaven, according to the Example thou hast given us, who art the Light of the World.

This, O Blessed Redeemer, we have great Reason to ask, because of ourselves we are so very blind, and yet so very rash. We see nothing before us; we know not what will be the Consequence of our own Desires; and yet, O God, how eager are we in desiring, how bold in undertaking, as if we were privy to all thy Counsels, and had a Prospect of all that is to come, wherein we are concern'd!

Hence (we confess) we need no other Contrivers of our own Ruin than our own Wishes; and the Grant of our very Prayers is often a Judgment upon us, because we know not what we ask.

Wherefore, O Jesus, we beseech thee to take from us all Confidence in ourselves, give us a Distrust of our own Thoughts, and teach us by thy own Example entirely to depend on Heaven! Let us no more trust to a broken Reed,

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nor take a blind Guide to lead us ; but being convinc'd of these being the Way to Ruin, may we place our whole Confidence in thee.

Settle now this Principle in us, That we can do nothing well but under thy Conduct ; That no Resolution can be for our Good but what thou inspir'st : That there can be nothing done wisely but where thy Holy Will is consulted to determine the Choice.

Upon this Conviction may we from this Time make it our constant Practice, in all Proposals, to consult thy Holy Will ; and never to undertake any thing, either of the next Life or this, till we have first seriously examin'd how far it is approv'd by thee.

According to this Method may we still, O God, be solicitous for thy Direction in all our Ways ; no more trust to Humane Encouragements, nor take present Conveniencies, or the Bent of Inclination, to shew us our Way.

No, Blessed Lord, we know these to be deceitful Guides ; we know there are Ways which seem right to a Man, and yet lead to Destruction. Teach us therefore, O God, to be wise ; no more to trust to what has already very often deceiv'd us.

But

But since thou art the only Way, and all, without thee, is Error: Since thou art the only Light, and all, without thee, is Darkneſs: Since thou art the only Wiſdom, and all, without thee, is Folly: May we ſeek for no other Way, no other Light, no other Wiſdom, but what is from thee.

O God! How Secure and full of Comfort thou'd we walk, could we confirm our Minds againſt the Force of Humane Motives, and obtain what we now aſk, of depending wholly on thy Will! How might we then go on with a certain inward Peace, and not be touch'd either with the Smiles or Reproaches of a baſe and cenſorious World! How might we then find Content amidſt the ſevereſt Storms, whiſt we ſhou'd have ſtill this Assurance to ſupport us, that we have thy Will to direct us in the Way in which we go, and meet with no Oppoſition, but what is likewise according to thy Will!

This wou'd be a ſolid Comfort, ſuch as muſt be the Foundation both of a Temporal and Eternal Peace. But now, as it is with us, how far are we from this Way of Peace; when, upon examining our Steps, we eaſily diſcover, that not thou, O God, to whom all Things ought

to be subject, but some Infirmary, Corruption or Vice, has the Direction of them!

This is what we ought to be ashamed of, as unworthy of our Profession, and yet 'tis a Truth we cannot but own before thee; we cannot but own that our Desires are often very pressing, and we are bent with Earnestness upon pursuing what we thus propose to ourselves as good: And what is it that raises and quickens this Motion in us? We wish we could say with Truth, It is only thy Will, O God, and the Solitude for executing thy Commands.

But when they come to be examin'd, what is there appears? What, O God, but Weakness, Confusion and Sin! Sometimes Nature stands at the Wheel, and gives the whole Motion, and there is nothing in all our Desires but an Eagerness of satisfying our own Inclination. Sometimes Interest is at the bottom, and gives all the Heat; sometimes Vanity, sometimes the World, and how often the Devil!

Thus it is too often in all the other Motions of our Souls; we are variously affected in the Day; sometimes we are pleas'd, sometimes displeas'd; sometimes we love, sometimes we hate; some-

sometimes we enjoy a Calm, and soon a Storm succeeds; sometimes we will, and then again we will not; thus Variety of Motions every Day succeed: And what is it that moves us?

Oh that we cou'd say, It is only thou and thy Holy Will, O God! But this we cannot say. For how often is it there is nothing more than Humour, nothing but some Passion that moves the whole Machine, without any Concern or Reflection of what is thy good Pleasure in us!

And what a comfortless Reflection now, O God, is this, to find, upon Enquiry, that whereas thou only should'st have the whole Guidance of our Souls, we are so blind and perverse, as to withdraw our selves from thy Conduct, and not to let thee have scarce a small Share in it!

O God, we confess this to be our great Misery, that believing thee to be our God, we subject our selves to every thing more than to thee. We let the World govern us, Inclination leads us, Imagination pushes us on, Passion hurries us, Company moves us, Interest draws, Pleasure commands us, and Strength of Humour or Fancy is enough to put us upon a Thousand Projects. Thus, O
H 3 God,

God, we set up to ourselves a Thousand Idols, and so far serve them as to obey their Commands; and this while we say that thou art our God.

O most Gracious Lord, this is our Unhappiness, for which we now make Complaint against ourselves, and become Petitioners to thee for Remedy. Hear us, we beseech thee, and be favourable to our Requests. Forsake us not under this our Weakness, but while we here stand expos'd to so many Snares, while on all Occasions we have very many Evils that offer to advise and direct us, many that sollicite and importune us, many that with a sort of Violence offer to command us, shew Mercy to us in these our unhappy Circumstances, and give us such Grace, Discretion and Strength, as may be our Security against the Dangers of being led out of the Way.

Give us Grace never rashly to embrace any Proposals that are made to us, but first seriously to examine how far they are agreeable to thy Holy Will. Give us Discretion to discern all such evil Motions as are disguis'd under the Appearance of being innocent and good. Give us Strength to stand against all those flattering Evils, which having our own Corruption confederate with them, expose

pose us to the greater Danger of being betray'd into Sin.

Help us, O Blessed Lord, in these Particulars, and thus mercifully prepare our Souls to stand secure against all Deceits, that we may not be misled by evil Counsellors, nor drawn into Sin. We acknowledge the Danger in which we daily are, and that we can have no Security but from thy Direction; because thou art our only Guide to Salvation; thou art the only Light, which shews us a safe Way amidst the many Snares that are before us.

Be therefore a Guide, and a continual Light to us, be thou our Adviser and Director in all Things; secure us, we beseech thee, against the World, secure us against ourselves; because our Danger is great on all Sides, and we are too easie in giving Ear to those who design nothing but our Ruin.

Particularly we ask that Favour of thee which thou shewed'st to S. Joseph. He had the Care of Jesus, and thou wast always so merciful as to direct him how to escape the Enemies of Jesus, and to decline those who design'd to destroy him.

This same Mercy we ask of thee, O God, in our Behalf; for we also have the

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Care of Jesus. He has entrusted himself with us, and we have many Enemies, who are ever watching to rob us of this Treasure. But here, O Merciful Father, be thou our Guide, and by thy Heavenly Light shew us how to avoid all such Enemies. Deliver us from the Rashness of voluntarily exposing ourselves to the Danger of them; and whenever they make their Attempts upon us, then be thou with us, O God, and either give us Strength to stand against them, or Resolution of fleeing into a Thousand Egypts, rather than hazard the Loss of Jesus.

Hear us, O God, in this Petition.

R. And mercifully grant our Prayer.

That Jesus may never be taken from us.

R. That Jesus may abide with us for ever.

Let us Pray.

ALmighty and Everlasting God, direct all our Actions according to thy good Will, that in the Name of thy Beloved Son we may abound in good Works. Who Liveth and Reigneth with thee, in the Unity.

Epiphany.

Epiphany.

Mat..2. 1, 12.

THIS being the Festival of the Epiphany, a Memorial of that Day when the Three Kings having been call'd out of the East, by the Appearance of an unusual Star, were by the same led to Bethlehem, where in the Stable they ador'd their New-born Saviour; let us give Thanks to Almighty God for his Mercy in calling the Gentiles to the Knowledge of Christ: We are a Part of the Gentiles, of whom these Three Kings were the First-fruit, and therefore Thanks are on this Day due from us.

Let us Pray.

WE come this Day before thee, O God, to acknowledge thy Infinite Mercy to us. We were a Part of the Gentiles, a Part of those unhappy Wretches who worshipp'd the Work of Mens Hands, and had no Knowledge of their God.

This was our unhappy State; but thou had'st Compassion on our Darknes, when by a miraculous Light thou didst awaken.

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the Faith of these wise Men, and bringing them to a Confession of Christ, did it begin to manifest thy Mercy to the Gentiles, and in these open'st a Gate to all others to come into the Fold of Christ, to become his Members, and partake of the Redemption wrought by him.

The Call therefore of these Three Kings was a Blessing prepar'd for us.

For this, O God, we praise thee.

R. We desire all Creatures may bless thy Name.

For that thou hast call'd us out of Darkness into thy wonderful Light.

R. And hast brought us to the Knowledge of our Redeemer.

That through him we may be taught thy Ways.

R. That through him we may be deliver'd from the Wrath to come.

That through him we may obtain Pardon of our Sins.

R. That with him we may be made Heirs of Eternal Glory.

For this thy Mercy we desire all the Gentiles may rejoice, adore and give thee Thanks.

All you Nations, clap your Hands ; with Jubilee and Exclamations of Joy give Praise to God.

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All ye People of the Earth, praise God with loud Voices, sing a Psalm to his Name, and magnifie his Glory.

Sing to our Lord a new Hymn, for he has done wonderful Things.

We are sav'd by the Might of his Right Hand, and by the Strength of his Holy Arm.

Our Lord has made known his saving Power ; in the Sight of the Nations he has manifested his Justice.

He has remember'd his Mercies, and the making good his Promises to the House of *Israel*.

The whole Earth has seen the saving Mercy of our God.

Joyfully sing, all ye Inhabitants of the Earth, the Praises of God: Sing and be transported with Joy.

Sound forth your Joy in the Presence of our Lord, our King: Let the Sea rejoice, and all it contains, and the whole World with the Inhabitants thereof.

The Rivers will join their Applauses, and the Mountains will shew their Joy, at the Sight of our Lord, because he comes to judge the Earth.

He will judge the Earth according to Justice, and the People thereof with Equity.

All the Nations whom thou hast made shall come and adore thee, O Lord, and give Glory to thy Name.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, World without end.
Amen.

Let us Pray.

ACcept, O Lord, we beseech thee, this Homage of Praise, in Acknowledgment of this thy infinite Goodness; and mercifully grant that we who have receiv'd the Light of Faith may make a right use of it in working out our Salvation; and all others, who are yet in Darkness, may be brought to the Knowledge of thee, and whom thou hast sent, Jesus Christ, thy Son, who Liveth and Reigneth with thee, in the Unity of the Holy Ghost.

The Three Kings being come to the Stable of Bethlehem, by the Direction of the Star, found the Child Jesus with Mary his Mother, and falling down ador'd him; and opening their Treasures they offer'd to him Gifts, Gold, Frankincense, and Myrrh; let us likewise in Spirit enter with them into the Stable, and adore Christ our Redeemer, and make our Offerings to him.

Let

Let us Pray.

BEfore thee, O Jesus, we bow down and adore; we adore thee in this humble State of a helpless Infant, in which thou art pleas'd to appear for our Salvation. We confess thee to be our Redeemer; and beg, that as thy surprising Humility is the Manifestation of thy Goodness, so it may be in us the Encrease of our Love to thee, that we may adore thee with as profound a Humility in the Stable of *Bethlehem*, as in the Glory of thy more awful Majesty in Heaven.

Blessed be thou, O Jesus, and glorified be thy Holy Name for ever.

R. May all that is in Heaven and Earth adore thee, and publish the Glory of thy Goodness.

May thy Throne be exalted above all the Heavens.

R. And may all Nations of the Earth confess the Power of thy Majesty.

For that in Love to our Souls thou hast undertaken our Redemption.

R. And offer'd thy self to suffer the Punishment due to our Sins.

For that thou appearest to us in this humble State.

R. And

R. *And refusest no Humiliation that can be serviceable for our Eternal Good.*

For this, O Divine Infant, we bow down and praise thee.

R. *For this we give Glory to thy Goodness and Mercy.*

We confess thee to be our Lord.

R. *We acknowledge thee to be our God and Redeemer.*

We desire thou may'st for ever Reign in us.

R. *We desire in all Things to become thy Disciples.*

Let us Pray.

REceive, O Blessed Jesus, this Homage we pay thee; and since it is the Effect of our Faith, and Love of thy Goodness, let not thy Mercy be wanting to us, which we now adore; but as thou hast call'd us to believe, so now graciously vouchsafe to confirm us in thy Service.

Grant us a Spirit like these Holy Kings, who came on this Day out of the East to adore thee. R. *Amen.*

Grant that their Example may be our Pattern; and that the Virtues which were so remarkable in them, the First-fruits of the Gentiles, may be reviv'd in us their Followers. R. *Amen.*

Grant

Grant that with the same Readiness as they did, we may obey thy Calls, and let no Difficulties occasion in us Delays in the Execution of thy Commands. *R. Amen.*

Grant we may with Constancy pursue on our Way, where Duty calls us, and neither be dejected or tir'd in our Endeavours, even when thou art pleas'd to withdraw thy Light and Comforts from us. *R. Amen.*

Grant we may ever seek thee, O Jesus, all our Lives with the Diligence of these wise Men, and with their Courage despise all Worldly Convenience for finding thee. *R. Amen.*

Grant that our Faith may be ever like theirs, strong and vigorous, and not to be weaken'd by Humane Improbabilities. *R. Amen.*

Grant that with their Sincerity we may this Day make our Offerings to thee, and with an entire Submission leave both ourselves, and all that belongs to us, in thy Hands. *R. Amen.*

Behold therefore, O God and Redeemer, we acknowledge here before thee that whatever we possess is thy Gift, and the Effect of thy Bounty to us; and whatever Opportunities we have of approaching

proaching to thee, are what thy Mercy has appointed for our Good : Now as all these come from thee, so to thee again they ought to return ; and this is the Day wherein we desire to make an Offering of all to thee, and in this Offering acknowledge thee to be our God. Grant, we beseech thee, we may be sincere in what we do, and that thy Goodness may accept, and thy Grace confirm, the Oblation we make.

The first Offering is our Gold : Whatever we have of this, whether little or much, behold, with the Three Kings, we lay it before thee ; we confess it to be what thou hast entrusted in our Hands, and that to thee we must give an Account. Grant therefore, we beseech thee, that we may be wise Administrators of it, and employ it according to thy Will and Direction. *R. Grant this, O Jesus.*

Grant we may not give it to the Devil, in making it serviceable to Sin. *R. Grant this, O Jesus.*

Grant we may not hoard it covetously, nor spend it prodigally or vainly. *R. Grant this, O Jesus.*

But so mercifully direct us, that we may be just in giving to every one what is their due ; charitable in the Relief of
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the Distress'd, and careful in providing for the Necessities of Life, as thou hast appointed; that so our Gold, and whatever we possess, may be made an acceptable Offering to thee, O Jesus. *R. Grant this, O Jesus, and mercifully help us in the due Execution of what we now propose.*

The second Offering is our Incense: In this, O Jesus, we offer to thee our Hearts in Prayer; desiring that our Necessities may be known to thee, and that our Sighs and Desires may ascend to Heaven like Incense in thy Sight.

Grant therefore that all our Lives we may be zealous in laying hold of such Opportunities of Prayer which thou giv'st us, and that no Sloth or Neglect may hinder us from offering this Incense to thee. *R. Grant this our Petition, O Jesus, and now bear our Prayer.*

Grant that as often as we perform this Duty we may do it with such Attention of Mind, and Fervour of Spirit, that our Hearts may accompany our Lips, and ascend as a sweet Perfume before thee. *R. Grant this our Petition, O Jesus, and now bear our Prayer.*

Grant that as often as we make this Offering to thee we may appear with the Reverence of the Three Kings, who coming into thy Presence fell down and
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ador'd thee, that so nothing unbecoming thy Majesty may be found in us. *R. Grant this Petition, O Jesus, and now bear our Prayer.*

The third Offering is of Myrrh: In this, O Jesus, we offer whatever Bitterness shall come to be the Portion of our Life: Desiring thee to accept from our Hands all that we shall suffer, whether in such voluntary Mortifications as we shall chuse, or such other Trials as thou shalt chuse for the Punishment of our Sins.

Grant therefore, O Jesus, that we may receive and bear with such Patience all the Troubles of this Life, that our suffering may become a grateful Offering to thee. *R. Hear our Petition, O Jesus, and grant us Patience.*

Grant we may be watchful against all the Violence of Inclination, all the Attempts of our Corruption, and offer a daily Sacrifice to thee, in the Denial of our own Wills. *R. Hear our Petition, O Jesus, and grant we may make this daily Offering to thee.*

Grant we may daily labour to overcome ourselves, as to all that Impatience and Self-love which so often rob us of the Offering we are to make, and so often render us the Object of thy Displeasure.

sure. R. *Hear us, O Jesus, and help us in removing all our Difficulties.*

Thus, O Jesus, we offer to thee our Gold, and Frankincense, and Myrrh: Accept, we beseech thee, our Offering, and so confirm us by thy Grace, that all our Lives we may abide faithful to thee.

Consider our Weakness, O Blessed Redeemer, and this Day give us thy Blessing; such a Blessing as may be a Help against all our Failings, and perfect us in every Duty. Thou art come, O Jesus, to save us; take us therefore now into thy Protection, and being delivered from all the Snares of Darkness and Sin, lead us on in the Ways of Salvation.

Let us Pray.

O God, who by the Conduct of a Star didst this Day reveal thy only Begotten Son to the Gentiles; mercifully grant that we, who have now known thee by Faith, may be brought at length to the Sight of thy Divine Majesty. Through the same Lord Jesus Christ, thy Son.

Sunday

*Sunday within the Octave of the
Epiphany.*

Luke 2. 42, 52.

BEing taught in this Day's Gospel that Jesus, with Mary and Joseph, went up from Nazareth to Jerusalem, to celebrate the Feast of the Passover, according to the Custom; let us beg this Day of Almighty God, that from so great an Example we may be zealous in observing the Feasts of the Church, and carefully avoid all Prophanations of them.

Let us Pray.

O God, who didst command thy People to observe some Days with a Religious Solemnity for a Yearly Remembrance of thy particular Mercies to them: Grant that we also having signal Mercies, to which a perpetual Remembrance is due from all Generations, may observe, with a just Reverence, the Days which are set apart for this end.

To this, O God, may a due Sense of Gratitude oblige us; since nothing can be a greater Confusion to us, than for us,
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most unworthy and vile Sinners, to receive the greatest of Blessings from thy Hand, and not to publish thy Goodness in the Religious Observance of such Days as with a grateful Commemoration are to perpetuate the Remembrance of them.

Grant therefore, that as often as we are call'd to the Acknowledgment of thy Mercies, we may have our Souls rais'd to thee in Gratitude, Adoration and Praise: That we may join with the Heavenly Choirs, in magnifying that Bounty which has been so merciful to us: That we may be solicitous how to make a good Use, and improve under thy Favours: That we may endeavour to approach to that Goodness which so powerfully invites us: That we may enquire into all our sinful Disorders, by which we ungratefully provoke that Hand, which by such wonderful Mercies is labouring for our Eternal Good: That by Exercises of Piety, in doing Good to others, we may express our Gratitude to thee, and find Comfort in following the Example thou hast given us.

In this Method, O God, may we observe thy Sacred Solemnities, that so, while we have the Benefit, thou may'st be glorified in thy own Works. And as often
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as we present ourselves before thee in Prayer on these Days, let it be our first Endeavour to place ourselves in Spirit near this Holy Family of *Jesus, Maria, Joseph*, and by observing them learn how to pray. O God! How are their Hearts rais'd towards thee! With what Raptures of Spirit do they pray! With what a profound Humility and Reverence do they adore! With what a due Composure of Mind and Body do they appear before thee, testifying thy Sacred Presence, and glorifying thee in the Memory of thy Mercies!

Thus, O God, may we endeavour to do; may this be our Pattern as often as we are call'd by the Remembrance of thy Mercies to the Temple, or do bend our Knees before thee; may the Sight of *Jesus, Mary and Joseph*, in the Temple, teach us how to pray.

This, O God, we acknowledge our Duty, and most earnestly beg thy Grace for the careful Observance of it. And hence, O most Merciful Lord, we beseech thee to preserve us from all kind of Prophanation and Neglect of these Days, which are sanctified to us by thy particular Blessings; since we are very sensible how provoking an Ingratitude it must be for us then to neglect and offend thee, when
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thy Goodness has oblig'd us to be more faithful to thee.

Let thy Mercy therefore watch over us in a particular Manner on the Days which are consecrated by the Memory of thy Mercies. Then, O God, let thy Grace preserve us

From indulging ourselves in Laziness and unnecessary Sleep. R. *Amen.*

From Sloth, Tepidity and Indevotion. R. *Amen.*

From all Kinds of mis-spending the Time. R. *Amen.*

From giving the Time to Vanity. R. *Amen.*

From giving the Time to Gluttony. R. *Amen.*

From giving the Time to Idle Company, in Drinking or Gaming; to dangerous Conversation, to sinful or disedifying Divertisements. R. *Amen.*

From giving the Time to unnecessary Labour, unnecessary Journeys, or to the Solitude of a Worldly Spirit. R. *Amen.*

In these, and such other Particulars, preserve us, O Lord, and mercifully deliver us from all Abuses of that Time which is consecrated to thee; that we may not prophane what is Holy, nor then provoke against us thy Displeasure,
when

when we are invited by thy Mercies to make our Approaches towards Heaven.

We know the Days cannot sanctifie us except we keep them Holy ; neither can they be well-pleasing to thee, our God, if we prophane them. It was by the Prophanations of the Jews, their Solemnities, tho' of thy own Appointment, became troublesome, nay, even hateful to thee ; so thou hast declar'd by thy Prophet. O God ! Let it not be so with us ; may we banish from them all Kinds of Abuses, and so sanctifie them, according to their Institution, that they may be to the Advantage of our Souls, and to the Glory of thy Name. Through our Lord Jesus Christ, thy Son.

Mary and Joseph having with Grief sought Jesus for Three Days, at length found him in the Temple : Hence let us take Occasion to pray, that in all our Troubles of this Life we may seek Comfort in the Temple, and there find it.

Let us Pray.

O God, who hast visited thy most faithful Servants with Troubles, and manifested thyself in thy own Time to be their Comforter ; grant that in all our Exercises of this Kind we may
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not be dejected, but being constant under our Trials, may persevere untir'd till we have found Comfort in thee.

Hence we implore thy Help, O God, that however we may seek Relief from Humane Means, yet that still our great Expectation may be from thee; and therefore that we may with Fervour persevere in our Prayers, and on thy Goodness depend for the Remedy of our Complaints.

Hear us, O Merciful Father, in this Petition, because we see what our general Weakness is; upon moderate Trials we lose our Patience, and generally all inward Peace; we fall into Disturbance both with our selves and others, and opening our Hearts either to Dejection or Passions, we seem to forget that our Comfort is to be sought from thee.

O God! How unlike is this to thy faithful Servants, who under every Weight of Trouble have still call'd upon thee, and putting their whole Cause into thy Hands, have waited with a firm Confidence on thy Goodness, either to deliver them from their Afflictions, or give Strength to bear them!

How unlike is it to the Example we have propos'd to us in the Holy Couple this Day, who in their Trouble went to

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the Temple to seek Relief, and there found what they sought !

O Merciful God, grant we may learn from these great Examples thou hast set before us ; and that from the Encouragement of their Success as often as any Trouble happens our first Step may be to the Temple, there to lay open our Case before thee, and to implore thy Goodness in our Behalf. There in thy Presence may we discern the unreasonableness of all immoderate Disquiet, of excessive solicitude and of every Passion; there may we labour to suppress all such arising Motions, and being strengthen'd in Hope, to let our Hearts and Eyes be fix'd on thee, as the only Fountain from whence all our Help can come.

Thus, O God, are we taught by thy only Son, thus by his faithful Followers; and may this, O God, be our Practice, that so whatever our Affliction be, it may certainly have this one Effect upon us, to draw us to the Temple, to the House of Prayer, and nearer to thee.

Jesus being found in the Temple, and question'd by his Mother for thus Absenting himself, he gave this Answer ; Why is it that you sought me ? Did you not know that I must be about my Father's Business ? Hence let us take Occasion to pray
that

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that our great Care may be at all Times to be about our Father's Business, that is, such as God demands of us, that so we may deserve no Reproof, either from God or Man.

Let us Pray.

O God, who hast annexed Duties to every State, and commanded us not only to be faithful in them, but likewise so to perform them, not as serving the Eye, or with regard to this World, but as serving thee, our Lord: Grant we may duly consider all the Obligations of our State, and perform them as the very Business which thou, O Lord, hast recommended to us, and of which we must give thee an Account.

Hence, we beseech thee, let no Sloth or Neglect prevail upon us to the Injury of any Business that belongs to our Charge; but let the Concern for Justice, and the Love of thee, our God, have that Power with us as to overcome all Inclinations prejudicial to our Duty.

May this, O Blessed Lord, be our Rule as to every Obligation belonging to our State, to consider thy Command in all we do, and to let our Fidelity be ever answerable to the Commands of such a Lord, whose All-seeing Eye is

Witness of all our Steps, and of all our Ways.

And as to all other *Exercises, Undertakings, Divertisements, and Rest*, give us Grace to consider whether in *themselves*, or in the *Measure and Circumstances* of them, they are according to thy Will, O Lord, and what thou approvest: And where-ever we have sufficient Motives to doubt, there, O Lord, give us such Resolution and Strength as to break off all such *Customs or Ways* as we have Reason to apprehend *disagreeable to thy Holy Will*.

For this, O God, is what we propose and desire, that where-ever we are, and whatever we are doing, we may be ever able, if demanded, to answer, that *we are about our Father's Business*. What a Satisfaction would this be, O God, and what a solid ground of inward Peace, if we could by thy assisting Grace gain this Point! Favour us, we beseech thee, and grant what we now ask, since it must so much contribute to thy Glory, and our Everlasting Good.

Let us Pray.

WE beseech thee, O Lord, let thy Divine Goodness be favourable to the Prayers of thy People here humbling them-

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themselves before thee, that they may discern what they ought to do, and be able to do what they know. Through our Lord Jesus Christ, thy Son.

Octave of the Epiphany.

Jo. 1. 2, 9. 3. 4.

THIS being the Conclusion of the great Solemnity of the Epiphany, let us direct our Thoughts to the Mercy that was shew'd to the Three Kings, and in particular make it our Petition, that as God was pleas'd by the light of a Star to lead them to Christ, so he would vouchsafe to let the same Mercy reach likewise all those Gentiles throughout the World who are yet in Darkness, and know not the Way of Salvation.

Let us Pray.

O God, who, by the Light of an unusual Star didst shew Mercy to the Three Kings of the East, and bring them to the Knowledge of Christ, shew the like Mercy, we beseech thee, to all those unhappy People throughout the World, who as yet know not thee their God,

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nor

nor have a Faith in that Name in which all are to be sav'd.

Look upon them, O God, with the Eye of Compassion, and have regard to their manifold Distress. See how they give thy Glory to Creatures, and Worship the Work of their own Hands. See how thy Name is blasphem'd amongst them, and how they glory in the Ways of Perdition. See how miserably they are deluded by the Enemy, and live on without any Sense of their Unhappiness.

O God, have Mercy, we beseech thee, upon these poor Souls, and bring them to the Light of the Gospel: Suffer them no longer to go astray after their own Imaginations; but out of the numberless Ways of thy Providence ordain such Means by which they may be effectually rescued from their Misery.

Remember, O God, the Promises made to our Forefathers, and fulfil them now in the Call of the Gentiles. Thou hast shew'd this Mercy to many Nations, for which we have Reason to Bless thy Name. But how many Nations are still in Darkness! O God, let thy Bowels of Compassion be mov'd upon these also, that they may no longer walk on in the Paths of Death, but be
merci-

mercifully led into the Ways of Salvation.

Hear our Prayers, we beseech thee, in Behalf of all these who are yet under the Punishment of Darknes, and let that Eternal Light shine upon them, who came to be the Light of the *Gentiles*. How long, O Lord, how long will thy Anger be provok'd against them! Be not Angry, we beseech thee, to the End, but let thy Mercy now take place; because thou hast no Delight in the Destruction of the Unjust, but willest that all be Sav'd.

Deliver them, O Lord, from the Darknes of Infidelity.

R. And let the Light of thy Saving Faith shine upon them.

Open their Hearts, O Lord, to receive the Doctrine of Life.

R. And by the Power of thy Grace bring them into the Fold of thy Christ.

Let them also, O Jesus, partake of the Fruit of thy Redemption.

R. Manifest thy Goodness to all that know thee not, and bring them into the Way of Salvation.

That all Nations of the Earth may glorifie thy Name.

R. And all People confess with one Voice that thou art their God.

Let us Pray.

ALmighty and Everlasting God, who desir'st not the Death of Sinners, but that all shou'd be Sav'd, mercifully hear our Prayers, and grant that all Nations may be converted from Infidelity to the Knowledge of thee the True and Living God; and being united to thy Church, may be in the Way of inheriting thy Promises. Through our Lord Jesus Christ, thy Son.

Let us pray likewise, that as God was pleas'd to guide these Holy Men by a Star going before them, so he would also vouchsafe to guide us in our Pilgrimage of this Life, and let his Light go before us in all our Ways.

Let us Pray.

O God, to whom all the Unhappiness of our Temper is known; who see'st how great is our Ignorance and Rashness; how bold we are in undertaking while we see nothing before us, have Compassion on us, we beseech thee, and mercifully prevent in us all the Mischiefs of our Presumption and Blindness.

Make

Make us sensible in the first Place, O God, of the many Hazards that are before us, if we trust to our selves, if we rely upon our own Management, Choice and Discretion; and that we are to apprehend nothing but Miscarriage if we seek for no better Guide.

Hence, O God, let it be thy Mercy to convince us that we are under a necessity of Depending upon thee, that we are oblig'd at all Times to Consult thee, to take Advice with thee, and to beg thy Direction, if ever we expect either thy Blessing or Success to our Endeavours.

This, O God, is what we acknowledge here before thee, that we can have no Confidence in our own Conduct; and therefore we most earnestly beseech thee to be our God and our Guide in all our Ways; that as long as we are Pilgrims here upon Earth we may have thy Light to go before us.

And this it is we now ask of thee, O Merciful Lord, that since we have no Sight of what is before us, and are wholly Ignorant of the things that are for our Peace and Good, that thou would'st vouchsafe to have Compassion on us in this our unhappy State, and undertake to be our Counsel, our Light, and our Guide.

What Security, O God, can we have who are so blind, if we have not thy Light to go before us! Consider us therefore, we beseech thee, and leave us not to our selves.

In all our Considerations be thou, O Lord, a Guide to us. R. *Amen.*

In all our Resolutions. R. *Amen.*

In all our Undertakings. R. *Amen.*

In every Choice we are to make. R. *Amen.*

In all we are to say direct thou our Words. R. *Amen.*

In all we are to do direct our Actions. R. *Amen.*

In every Difficulty be thou a Light to us. R. *Amen.*

Let not the World govern us. R. *We beseech thee, hear us.*

Let us not be guided by our Inclinations. R. *We beseech thee, hear us.*

Let us not be directed by our Passions. R. *We beseech thee, hear us.*

Let us not Consult with Vanity, Interest, Self-love, or any Worldly Consideration, but with thy Holy Will, O God. R. *We beseech thee, hear us.*

Be thou, O Lord, a Director to us, as thou didst direct Noah in building the Ark. R. *We beseech thee, hear us.*

Be thou, O Lord, a Counsel to us as thou wast to *Abraham* in the whole Conduct of his Life. R. *We beseech thee, hear us.*

Be thou, O Lord, a Guide to us as thou wast to *Lot* in escaping out of *Sodom*. R. *We beseech thee, hear us.*

Be thou, O Lord, a Light to us in all our Ways as thou wast to *Moses* in *Egypt*, and in the Desert. R. *We beseech thee, hear us.*

Be thou, O Lord, the Determiner of all our Resolutions as thou wast to *David* whenever he consulted thee. R. *We beseech thee, hear us.*

Be thou, O Lord, the Inspirer of all our Undertakings, and a Guide to all our Steps, as thou wast to the Three Kings, in guiding them to the Stable of *Bethlehem*. R. *We beseech thee, hear us.*

Let us Pray.

O God, who hast shewn Mercy to so many thy faithful Servants, and particularly to those whose Memory we now Honour, in affording them a Heavenly Light to be a Guide to their Steps, shew the like Favour to us also, O Father of Mercy, that amidst the many Hazards to which we are expos'd, we may be secur'd under thy Protection.
and

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and be conducted at length to the Presence of thee our God. Through our Lord Jesus Christ, thy Son.

The Wise Men having Ador'd our Redeemer, and left their Offerings with him, they were directed by Almighty God not to return to Herod, but to go by another Way into their own Country; let us hence take Occasion to pray that God would please to direct us in our Way to that Country to which we are going, and that we may not return the same Way by which we came from it.

Let us Pray.

O God, who wast pleas'd to manifest thy Pleasure to these Holy Men of returning Home another Way, grant we may take the Advantage of this Instruction, and be solicitous in returning Home another Way than that by which we came.

We must confess, O God, through thy Mercy Paradise is our Country. 'Tis for this we are Created, to this we are Call'd; and such is the Goodness of our Redeemer that he becomes Man to become our Guide, to shew us the Way, and help us forward in it.

And

And having now known Christ by Faith, how are we forbid the Way by which we came ! We departed from Paradise, we must acknowledge it, by the Ways of Pride and Disobedience ; by seeking to please our selves, and doing our own Will ; by following our Appetite, and the Love of visible Things ; by the Concupiscence of the Eyes, and the Contempt of thy Law.

By these Ways, O Blessed Lord, we have departed from our Country, and from thee, our God ; and if we go on in the same, what is this but to return to *Herod* ? What is this but to return to Infidelity, to depart still farther from our Country, and to lose all Hopes of finding our Place of Rest, and thee, our only Happiness, and our God ?

Grant therefore, most Gracious Lord, we may be now Obedient to thy Summons, and being convinc'd of the Necessity, be likewise resolute in taking another Way. And what is this Way but that which thou, O Jesus, hast shew'd us ; the Way of Obedience and Humility ; the Way of Self-denial and Despising the World ; the Way of Mourning for our Sins, and seeking above all things to do thy Holy Will ?

By

By this Way, O God, may we return; it being the only Way which can bring us safe to our Country. In this thou hast commanded us to walk; give us thy Grace, we beseech thee, to walk on in it, and whatever Difficulties we find, give us Strength to overcome them, and Perseverance to hold on to the End.

Be favourable to us, O Blessed Lord, in this Petition, because on the Grant of this depends our Eternal Welfare. We are very sensible the Ways of Death can never bring us to Life Everlasting; and if we expect to arrive at length in the Region of Bliss we must walk in the Ways that lead to it. Put us therefore, we beseech thee, into these Ways by thy Heavenly Light, and let thy Grace confirm us in them, till we come, like the Three Kings, to find what we seek, and to the Possession of what we have found.

Let us Pray.

O God, whose only Son did appear in the Substance of our Flesh; grant, we beseech thee, that we may be inwardly reform'd by him, whom we have acknowledged Coming in our Likeness; who Liveth and Reigneth with thee in the Unity.

Second

Second Sunday after Epiphany.

Jo. 2. 1, 11.

IN this Day's Gospel being inform'd that Jesus with his Mother and Disciples were invited to a Marriage-feast at Cana of Galilee; let us beg of Almighty God this Day, that in all Feasts and Entertainments we may Manage both our selves, and all, as far as we are concern'd, with that general Moderation and Temperance as if Jesus with the Blessed Virgin and Disciples were present at it.

Let us Pray.

O God, who know'st the many Failings to which we are subject, and this more especially at Entertainments, where Plenty and Example are Provocations to variety of Excess; grant, we beseech thee, for the future we may keep a strict Watch upon our selves, and that as often as we come into such Circumstances we may be resolute in standing against, and discountenancing all that is sinful.

Grant

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Grant we may be under as much Reserve as if thou, O Jesus, hadst Place at the Table, and gav'st Rules to the Entertainment; as if we saw thy Sacred Eyes upon us, observing all whatever we say or do.

Aw'd by this Apprehension, and by the Truth of thou, O God, being Witness of all our Actions, may we be fearful of all that can possibly be displeasing to thee, and in the midst of many Incitements to Evil ever stand upon our Guard, resolv'd not to please our selves or others by offending thee.

Hence, O Blessed Lord, as often as we are in Company, or at any Entertainments, we beseech thee so to strengthen us by thy Holy Grace that we may yield to no sinful Weakness. *R. We beseech thee, hear us.*

That we may not so be led by an ungovern'd Appetite as to commit any Excess. *R. We beseech thee, hear us.*

That our Civility to Friends may be confin'd within such Bounds as are prescrib'd by the Gospel, and not run into any Intemperance. *R. We beseech thee, hear us.*

That no weak Compliance may draw us into any thing that is sinful, or unbecoming our State. *R. We beseech thee, hear us.* That

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That we may not be laugh'd out of our Duty, or through any Humane Consideration act contrary to our Conscience. *R. We beseech thee, hear us.*

That we may Encourage no Kind of Excess, provoke none to Intemperance, nor ever glory in the Barbarous Victory of having made Brutes of Men. *R. We beseech thee, hear us.*

That we may govern our Inclinations by thy Law, and not hearken to any which are not agreeable to the Moderation and Temperance of the Christian Profession. *R. We beseech thee, hear us.*

That we may have a due Guard upon our Words, and take no Liberties of speaking, nor join in any Discourse which can give any Offence, either to thee our God, or to our Neighbour. *R. We beseech thee, hear us.*

That we may keep our Eyes and our Ears under the same Restraint, and not then provoke thee by any Sin when we are partaking of thy Blessings. *R. We beseech thee, hear us.*

Give ear to us, O God, in these Petitions. and there mercifully assist us by thy Grace where we are subject to such Variety of Weakness. Leave us not, we beseech thee, to our own Infirmitie, but by thy Grace confirm us against them,
that

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that in all Circumstances we may shew our selves thy Servants, and faithful Observers of thy Law.

And since in such Meetings there are generally many Dangers, therefore, considering our great Weakness, we beseech thee to take from us the Love of all Publick Feasting, of Company and Entertainments : Give us a real Fear of them, as of things likely to be prejudicial to us ; and hence, O God, let it be much more our Concern how to decline them, than how to be present at them.

But whenever there shall be sufficient Motive for our Presence, then may we follow the Example in this Gospel, and invite thee, O Jesus, to accompany us at the Feast, that by thee our Conversation may be Sanctified, and nothing be found in us unworthy of thy Presence. Grant this, O Jesus, that so whatever our Failings have been in this Kind, they may be all reform'd.

Jesus at this Marriage-feast having wrought this Miracle of changing the Water into Wine ; let us now pray he will vouchsafe to work another like Miracle in us, of changing our Weak, Cold and Insipid Soul, into a Lively, Active and Vigorous Spirit, such as may become the Marriage of the Lamb.

Let

Let us Pray.

O Most Merciful and Ever-blessed Redeemer, who hast wrought so many Miracles for our Salvation, behold, we beseech thee, the yet unhappy State of our Souls, and see if thy Charity and Goodness will not move thee to have still Compassion on us.

The Excess of thy Love for us Sinners has been enough to oblige us to the return of an ardent Love to thee, to make us zealous for thy Honour, and fervent in all that belongs to thy Service: And yet behold, O God, how Tepid and even Cold are we in every thing where thou art concern'd! How Careless in our Prayers! How little Mov'd with the Thoughts of Eternity! How without Relish of the Common Exercises of Piety! So that while we are Active, as to the Things of this World, and on every Occasion discover an earnest Love for it, yet as to thee, our God, and only Sovereign Good, we have little more than an Outward Profession; but as for the Signs of Loving thee with all our Heart, and with all our Soul, where do these appear amidst so much Coldness, Carelessness and Insensibility?

Hence,

Hence, O Jesus, we have Reason to turn our Prayers to thee, to implore both thy Mercy and Power in our Behalf, to change our Water into Wine, to change our Cold, Unactive Spirit, into a Spirit of Life and Vigour, to communicate a New Spirit to us, such as may quicken our Hearts with the true Love of thee, our God, may raise in us a Zeal for thy Glory, and a Sincere Desire of coming to the Possession of thee.

We are sensible how much we are in want of this thy Mercy, and therefore now we join our Prayers, and most earnestly implore it.

O Father of Mercy, have regard to our present Misery, and taking Compassion on us, let thy Grace be the Remedy of our Complaints. *R. Have Compassion on us, O God, and grant our Request.*

Take from us, we beseech thee, all Coldness of Spirit, which we so often find in things belonging to thy Service. *R. Have Compassion on us, O God, and grant our Request.*

Take from us, we beseech thee, all that Dulness and Heaviness of Spirit which so often flats our Devotion, and keeps our Heart from Ascending to thee. *R. Have Compassion on us, O God, and grant our Request.*

Take

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Take from us, we beseech thee, all that Immoderate Love of Worldly Things which links our Heart to the Earth, and takes off our Affections from our only Good. *R. Have Compassion on us, O God, and grant our Request.*

Take from us, we beseech thee, all Excess of Self-love, all Excess of Worldly Solicitude, which so much possess our Thoughts that there is little more than an Indifferency left for Heavenly things. *R. Have Compassion on us, O God, and grant our Request.*

Take from us, we beseech thee, the Spirit of Sloth, and the Love of a Dissipated and Idle Life, which damp all our Proposals of Heaven, and render Impracticable the Rules of a Christian Life.

R. Have Compassion on us, O God, and grant our Request.

And not only thus, O God, but grant us likewise, we beseech thee, the Spirit of Solid Devotion. *R. Amen.*

The Spirit of Prayer. *R. Amen.*

The Spirit of Fervour. *R. Amen.*

The Spirit of true Zeal. *R. Amen.*

A Spirit Thirsting after Heavenly things. *R. Amen.*

A Spirit Desirous to converse with God. *R. Amen.*

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A Spirit Earnest in being United to God. *R. Amen.*

The Spirit of the New Man. *R. Amen.*

Grant these our Petitions, O God, that while we are encompass'd with this unhappy Clay we may be deliver'd from some of that Weight of Corruption which is a Clog upon our Soul, and is ever drawing us down to the Earth. *R. Amen.*

That we may have some Hope of overcoming this World and our selves, and of performing our Duties to thee in such a manner as to find Acceptance in thy Sight. *R. Amen.*

That we may not be cast from thee for our Lukewarmness; but serving thee with a lively Spirit, may have Comfort in our Devotions, and Hopes of a happy End. *R. Amen.*

Hear us, O Blessed Redeemer, and having wrought so many Miracles for our Salvation, work this one more in our Dull and Dissipated Souls, that by a New Life we may come to the Marriage of the Lamb. *R. Amen.*

Let us Pray.

ALmighty and Everlasting God,
who art Supreme Ruler both of
Heaven

Third Sunday after Epiphany. 215

Heaven and Earth, mercifully give Ear to the Prayers of thy People, and grant us Peace in our Days. Through our Lord Jesus Christ, thy Son.

Third Sunday after Epiphany.

Matth. 8. 1, 13.

BEing taught in this Gospel how readily, and without any delay, Jesus cur'd the Leper, how solicitous the Centurion was to find Relief for his Servant being Sick, and with what readiness Jesus offer'd to go down to his House and Heal him; let us hence pray that we may be ever ready to give our Assistance to such as are Sick, or in any Distress, but especially to those who are under our Care.

Let us Pray.

O Blessed Jesus, who cam'st into this World, not only to Redeem us by thy Blood, but likewise to Teach us by thy Example, so to shew us the Way of Salvation, mercifully grant we may carefully observe thy Life, and make it the Rule of ours, that so we may bring forth

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forth the Fruit of thy Instruction, and of thy great Charity to us,

And this Day let it be thy particular Mercy to us that we may observe thy great Charity to the Sick, to the Poor, and to the Distress'd; and that thy Readiness was such as to let nothing intervene between their asking and thy giving Relief.

This, O God, may we not only observe, but likewise be Solicitous to practice, as often as Occasion offers, that so we may shew whose Disciples we are, and likewise what is our Hope.

But we must confess our Weakness; this we cannot do without thy Help, because of the many Difficulties we have to discourage us.

We have our Nature to discourage us, which is very often averse to such Offices of Charity, and therefore ever willing to find Reasons for declining the Mortification of it.

We have Self-love to discourage us, which is bent upon some more pleasing Entertainment, and therefore not willing to yield up its own Inclinations for the doing a Charity which has no Relish in it.

We have Pride to discourage us, which delighting in all that is vain, cannot bear the Humiliation of such Charity

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rity, which requires Service and Attendance on Inferiors.

We have the World and Custom to discourage us, which have made such Visits unfashionable as Christianity most recommends.

These and many other Difficulties we have in following the Example of thy Charity, O Jesus, and therefore we want thy Help, that by thy Grace we may be able to perform what a deprav'd Nature and a corrupt World have made difficult to us.

Help us therefore, we beseech thee, O Blessed Redeemer; and when our usual Difficulties are perswading us to depart from the Example thou hast given us, then may we remember how strict is thy Command to us of being Merciful, and helping the Distress'd. R. *Grant, O God, we may remember it.*

Then may we remember how full and positive are thy Promises to such as shew Mercy. R. *Grant, O God, we may remember it.*

Then may we remember how much we stand in need of thy Mercy, both for the Pardon of our many Sins, and for the Relief of our Wants. R. *Grant, O God, we may remember it.*

Then may we remember how power-
K ful

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ful the Works of Mercy are, for finding Mercy at the last Day, and obtaining a Place at the Right Hand of the Judge.
R. Grant, O God, we may remember it.

Upon these Motives, O God, may we prevail against all the Difficulties we meet in the Practice of thy Charity, and force Nature to submit where our Eternal Interest so much depends upon its Submission.

Let us no more consult Nature in Cases where thou, O God, hast spoke so plain ; for since we have chosen thee for our God, what have we to do but to observe thy Directions, and perform thy Will ?

Help us, O God, in doing thus ; and since the Ways of Charity and Mercy are so much thy Command to us, grant it may be our daily Solitude to walk in them. And in this particularly may we labour so to correct the deprav'd Inclinations of our Soul, till we come to find Comfort in those Exercises which we know to be well-pleasing to thee, and for our own Eternal Good. Grant this, O Merciful Lord, that having Comfort in doing thy Will, we may have likewise the Comfort of a well-grounded Hope in thy Mercy.

The

Third Sunday after Epiphany. 219

The Leper mention'd in this Gospel expressing a full Hope in Christ in these Words, Lord, if thou wilt, thou canst make me Clean; and the Centurion expressing a strong Faith in Christ, join'd with a profound Humility in these Words, Lord, I am not worthy thou should'st enter under my Roof, say but the word, and my Child shall be heal'd; let us beg to be confirm'd in Faith, and in Hope, that so, with these Petitioners, we may find the like Favour with Christ, and the like Success to our Petitions.

Let us pray.

O God, who see'st how many and great our Necessities are, and that we can obtain no Help from Thee without a Firm Faith in thy Power, and a Strong Hope in thy Goodness, mercifully encrease these thy Gifts in us, that thro' these our Prayers finding Access to thee, we may likewise find the Effect of them in the Remedy of all our Wants.

Give us, we beseech thee, a true Sense of thy Supreme and Infinite Power, which hath all Things under its Command; so that whatever thou appointest must be done, and there is nothing can resist thy Will. Let our Faith, O God, be answerable to this thy Power; so that whenever

we come to manifest our Necessities before thee, we may have at the same time a Full Conviction, and most Firm Faith in our Hearts, that thou canst easily do what we ask; that nothing is Hard to thee; and that what is so very difficult to us as to draw on Despair, needs no more for thy effecting it than the only Beck of thy Will.

Such a Faith as this may thy Holy Grace quicken in us as often as we Pray, so that at whatever time we come Petitioners into thy Presence, we may every one of us say thus in our Hearts, I ask of God, whose Power is infinitely above all that I ask; he need no more than command; if thou wilt, thou canst grant my Desire.

But besides our Faith, give us, we beseech thee, such a Sense of thy Infinite Goodness as to have a Firm Hope in thee. Such a Hope as even to depend on thee when we see nothing in our Selves, or in this World, wherein to trust: Such a Hope as may rest on thy Infinite Mercy, Compassion and Goodness, amidst the darksome Thoughts of our own Unworthiness; such a Hope as when all all other things fail, fails not with them, but sees enough in thee whereon to build its Confidence and Comfort.

May

Third Sunday after Epiphany. 221

May Such a Hope, O God, founded on thy Divine Goodness, on the Truth of thy Promises, on thy Fidelity, and on the Infinite Merits of our Redeemer Jesus Christ, firmly possess our Hearts, and be our daily Support amidst all the Difficulties of Life, amidst the severest Trials, amidst inward Dejection, amidst all Temptations, in Pain and Sickness, in Life, and in Death; but most particularly in the Time of Prayer, when we raise up our Hearts to thee, and manifest our Desires for the Relief of our Wants.

Then, O God, may our Hearts be enliven'd with a firm Faith and a Strong Hope in thee; then may we make our Addresses with inward Comfort, as to our Tender Father and Merciful Lord, whose Ears are ever open to the Cries of the Afflicted, and whose Bowels of Compassion are ever mov'd upon their Necessities, whose Dependance is on thee for Help.

Thus, O God, in all our Trials, Undertakings and Prayers, may our Dependance be entirely on thee, with a Faith like that of *Abraham*. R. *Amen*.

With a Faith like that of *Susanna*. R. *Amen*.

With a Faith like that of the Three Children. R. *Amen*.

With a Faith like that of the Blessed Virgin. R. *Amen*. K. 3. With.

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With a Faith like that of the Centurion. *R. Amen.*

With a Faith like that of the Leper. *R. Amen.*

With a Faith like that of the *Cananean* Woman. *R. Amen.*

With a Faith like that of the Woman who touch'd the Hem of our Saviour's Garment. *R. Amen.*

With a Faith like that of *Magdalen*. *R. Amen.*

With a Faith like that of the good Thief on the Cross. *R. Amen.*

Hear us, O God, and perfect us both in Faith and in Hope like these thy Servants ; that as we see thy Mercy soon appearing in the Grant of their Petitions, so we may have the same Mercy engag'd to us, and in thee find the Remedy of all our Necessities.

Thou hast sufficiently declar'd how powerful the Prayers are that proceed from a Lively Faith, and that where the Heart is so prepar'd thou canst not stand against it : Grant therefore, amidst so many Necessities with which we are press'd, we may endeavour so to pray as is most likely to obtain the Grant of our Desires.

Let no Degree of Despair have Admittance within our Breast ; let all Fear, all
Dejection

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Dejection and Doubting, be banish'd from us ; that while we ask we may not render thee averse to our own Petitions, and by our distrusting Heart shut up thy Mercies against us.

No, Blessed God, let us ask as thou hast taught us, let us sollicite for thy Help in such a manner as thou hast declar'd to be most prevailing with thee : And when we desire to obtain, let it be our Principal Care to pray like those who have found the Effect of their Prayers.

Let us Pray.

ALmighty and Everlasting God, mercifully have Regard to our Weakness, and stretch forth the Right Hand of thy Majesty in our Protection. Thro' our Lord Jesus Christ thy Son.

Fourth Sunday after Epiphany.

Matth. 8 23, 27.

TH E Gospel of this Day giving us an Account that the Disciples going into a Ship with Jesus, so great a Storm arose that they were in Danger of sinking while
K 4 be

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be slept. Hence let us make our Declaration this Day, that by following Christ, and by being faithful to him, we must not look to be exempt from Storms and Dangers, but rather to have a larger Share in them than others.

Having observ'd the Order of thy Providence, O God, we here make our Profession before thee, that we do not expect thy Service should exempt us from the Troubles of this Life, or that being Solicitous in keeping thy Commandments, we should hence be privileged against the common Misfortunes of this World.

No, Blessed God, we confess thy Method is far otherwise; thou hast promis'd Eternal Rest to such as faithfully serve thee, and keep thy Commandments; and this is the Recompence we are to hope for all our Labours. But as to this Life, tho' thou hast made many Promises of Protection, and of Variety of Blessings, yet thou hast no where promis'd the Blessing of present Rest, of Temporal Happiness, or Worldly Peace. Thou hast no where promis'd we should be free from Pain or Sickness, from Miscarriages or Losses, from Injustice or Oppression, from Infamy or Indiscretion.

Rather

Fourth Sunday after Epiphany. 223

Rather we must own thy best Servants to have fallen under the greatest Weight of Misfortunes: We find *Abel* Murther'd; *Jacob* Robb'd of his Children; *Moses* many ways Afflicted; *David* Persecuted; *Daniel* Oppressed by Malice; *Susanna* falsely Accus'd; *Toby* struck with Blindness; the Prophets put to Death. And who were all those who had the Trial of Cruel Mockings and Scourgings, of Bonds and Imprisonment? Who were they who were Tortur'd, Ston'd, Sawn alunder, slain with the Sword? Who they who wander'd about in Sheep-Skins and Goat-Skins, being Destitute, Afflicted, Tormented; who wander'd in Desarts, and in Mountains, and in Dens and Caves of the Earth?

These were all thy Servants, O God, who had a Zeal for thy Law, and being fearful of offending thee, chose to embrace the greatest Hardships, rather than transgress thy Will, or do any Thing to thy Displeasure: And yet, O God, being thus faithful to thee, how bitter was the Cup which thou gav't them to Drink? Through how many difficult Ways, thro' what Variety of that which the World calls Unhappiness, Misery and Distress, didst thou lead them? 'Tis

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plain therefore thy Counsels, O God, are not like those of Men; neither are thy Mercies express'd according to the Dictates of Flesh and Blood; but while thy Enemies enjoy a certain Peace, thy Friends are exercis'd with the Difficulties of many Trials.

Thus it was in the Old Law; and in the New the same Discipline is still more visible. For what was the Portion of thy only Son? He knew nothing of that which the World calls Peace; he was a Man of Sorrows; his whole Life was a Cross and Martyrdom. And his Apostles, his chosen Servants and Friends, to what did he call them? To take up their Cross, to Reproaches and false Accusations, to become the Hatred of the World, to Scourges and Imprisonment, to Hunger and Nakedness, to Infamy, Persecution, and to the most cruel Deaths; so that they, who before their Faith in Christ enjoy'd the Conveniencies of the World, and had a share in its Goods and its Peace, after becoming his Disciples are in a continual Storm, and all their Lives are in Danger of being overwhelm'd by the Violence of the Waves.

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It being thus with the Apostles, were they alone to suffer, and all their Followers to be exempt? No; as many as are united with them in Faith are likewise call'd to the Fellowship of the Cross; they have the Promise of many Trials, and Persecution is their Inheritance. All who will live piously in Jesus Christ shall suffer Persecution.

And are we then to expect any Privilege in this kind? No, Blessed Lord, if we profess our selves thy Disciples we must expect a Part in bearing thy Cross; if we follow thee as close as thy Apostles did we must look for Storms. And these are to be such as thou art pleas'd to appoint for us, for our Trial, for our Exercise, and for our Improvement.

If then Misfortunes befall us:

R. *If Troubles from Strangers, or Domestic Evils:*

If Pain or Sickness:

R. *If outward Afflictions, or inward Disorders:*

If the Persecution of Evil Tongues:

R. *If Infamy, False Accusation or Disgrace:*

If Disappointments and Miscarriage in our Undertakings:

R. *If*

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R. If the Loss of Friends, and those who are most dear to us :

If Losses and remarkable Accidents prepare for our Ruin :

R. If Distress or Poverty come to be our Portion :

If we are Persecuted by Private Malice, or Publick Authority :

R. If we are depriv'd of Goods, of Liberty or Life :

If we are left in Barrenness, or seem forsaken of God :

R. If all Kinds of outward and inward Tribulation befall us :

If any, or all of these, happen to us, we are not to be surpriz'd, but take them as the Cup thou hast prepar'd for us ; we are to receive them in Silence, because it is thou, O Lord, hast done it ; and in all we suffer, whether justly or unjustly, we are to remember this is our Cross, and that to bear it is the very Thing to which we are call'd.

But then as the Apostles being in Danger immediately had Recourse to Christ, crying out to him, Lord, save us, or else we Perish ; so let us now beg that in all kind of Trouble, whatever it be, we may immediately, with the Apostles, have Re-
course

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course to Christ, and from him seek Comfort
and Help.

Let us Pray.

O God, by the All-wise Dispensation of whose Providence and Justice thy Servants are to go through many Troubles and Dangers in this Life, mercifully grant that whatever shall come to our Share we may not be surpriz'd by any Weakness, but forthwith remember from whence all our Comfort and Help is to come.

May we then remember immediately to turn our Hearts to our Redeemer, and calling to mind all his Mercies, place our whole Confidence in him. *R. Amen.*

May we then let no immoderate Fears seize our Spirits, nor cast us down below all Hope. *R. Amen.*

May we not then yield to Passion, nor let any Impatience put our Souls into Disorder. *R. Amen.*

May we not then open our Hearts to Grief, nor let Confusion and Darknes steal upon us. *R. Amen.*

May we let no murmuring Complaints be heard from our Mouths, nor any Argument appear of any Distrust. *R. Amen.*

May

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May we not then put our Trust in any Creature, nor seek Comfort by any unchristian Liberties. *R. Amen.*

May we not then seek Relief by any unwarrantable Means, nor injure our Conscience for procuring our Peace. *R. Amen.*

No, Blessed Lord, but in time of all Troubles may we raise our Hearts to thee our Lord and our God.

R. May we call upon thy Mercies, and seek to move upon us thy Bowels of Compassion.

May we send up our Cries to thee, and by earnest Prayers importune thy Goodness to our Help.

R. May we fix our Eyes upon thee as our only Deliverer, and place our whole Trust in thee.

May we run to thee as thy Apostles did, and with a Peaceable Submission wait for the Effects of thy Mercy.

R. For we know that all things are subject to thee, and therefore in thy powerful Deliverance may we ever find that thou art our God.

Hear now our Prayers, we beseech thee, O Merciful God, and grant that this may be our Method as often as any Trouble falls upon us. Thus has thy
thy

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thy Mercy taught us; and may the Corruption of our Nature never carry us out of this Way.

But for this, O Blessed Lord, how much do we stand in need of thy Help! Thou seest how weak we are, and that while we make these Proposals of Patience, and of running to thee in our Trouble, how very little is enough to put by all these Resolutions, to fill us with Disturbance, Impatience or Grief, and so to darken our Soul as to forget that Suffering belongs to us, or that we are to seek Help from thee.

Wherefore we beseech thee, O God of Infinite Mercy, to consider our great Weakness, and by thy Grace to confirm us against it. Forsake us not in the Time of Trouble, nor give us up to the Conduct of our own Rashness or Passion. Make us then sensible of our Danger, and while there are many Ways of Miscarrying, that there is but one Way of true Peace, and that is by seeking it from thee.

To thee therefore may we turn in all Dangers and Troubles as the Apostles did; and grant we may do it with a Hope like theirs, that so like them we may ever find thee our Deliverer

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er or Comforter in all our Misfortunes.

Let us Pray.

O God, who know'st that amidst so many Dangers, through Human Frailty, we are not able to subsist, grant us Health of Mind and Body, that whatever we suffer for our Sins, we may overcome by thy Assistance. Through our Lord Jesus Christ, thy Son.

Fifth Sunday after Epiphany.

Mat. 13. 24, 30.

BEing taught in this Day's Gospel, that in the Field where Good Corn had been Sown there grew up Tares; and that these had been Sown by the Enemy amongst the Corn while the Men were asleep, who should have taken Care of it; let us beg this Day of Almighty God, that he having planted Good Seed in our Souls, we may not by our Carelessness give Opportunity to the Enemy of Sowing his Tares in them.

Let

Let us Pray.

O Almighty and Everlasting God, who hast shew'd Infinite Mercy to us unworthy Sinners, in planting so much good Seed in our Hearts, the Seed of Faith, and of so many Graces, by which we are deliver'd from our Natural Barrenness, and prepar'd to bring forth Fruit to Eternity; give a Blessing, we beseech thee, to us who have the Charge of this Seed, and grant that by a due Care it may grow up, and bring forth that Fruit which thou the Heavenly Husbandman expectest from us.

And since the Enemy is solicitous to sow Tares in our Hearts, and is ever upon the Watch to observe all Opportunities that may be favourable to his Design; grant therefore, O most Gracious Lord, that we also may be upon the Watch, and omit no Care that can be necessary for the Disappointment of his Malice.

We confess, O Blessed Lord, our great Weakness, our Blindness, or rather Stupidity in this Point, who well knowing the industrious Watchfulness of our Enemy for sowing Tares in our Hearts, are yet so very careless
on

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on our Parts in the many Opportunities we give him for effecting his Deligns against us.

These ought to be a Confusion to us, who having so many Reasons to fear our Enemy, seem rather to be Confederate with him, even where his Proposal is of nothing less than our Eternal Ruin. Therefore, O God, we here beg Leave to lay this our Weakness before thee, that the Sight of our Folly may make us asham'd of it; and the humble Acknowledgment of our Sin may obtain from thee both Mercy and Help.

We confess therefore before thee, O Merciful Father, that we often give Opportunities to our Enemy of Sowing Tares in our Soul, by our frequent Dulness of Spirit, by our great Sloth, and daily Neglect. R. *We confess this our Fault before thee, O God, and most humbly beseech thee to remedy it in us.*

We confess likewise that we give him Opportunities of Sowing Tares in our Soul, by our Idle and Dissipated Life, and not being Industrious in the good use of our Time. R. *We confess this our Fault before thee, O God, and most*

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most humbly beseech thee to remedy it in us.

We confess likewise that we give frequent Opportunities to our Enemy of Sowing Tares in our Soul, by the too great Liberty we take in Conversation and unprofitable Company, by which we are expos'd to many hurtful Impressions. *R. We confess this our Fault before thee, O God, and most humbly beseech thee to remedy it in us.*

We confess likewise we give him frequent Opportunities of Sowing Tares in our Soul, by the undue Liberty of our Thoughts, by our unprofitable Amusements, and Idle Imaginations. *R. We confess this our Fault before thee, O God, and most humbly beseech thee to remedy it in us.*

We confess likewise we give him frequent Opportunities of Sowing Tares in our Soul, by the many Passions to which we open our Hearts, and by which they are fitted for all his Snares. *R. We confess this our Fault before thee, O God, and most humbly beseech thee to remedy it in us.*

We confess likewise, we give him frequent Opportunities of Sowing Tares in our Souls, by our too great Curiosity in Hearing, and Seeing, and Reading what
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is unprofitable, by our immoderate Fondness of the World, Love of Vanity, and the Desire of courting our Senses, and pleasing our selves. *R. We confess this our Fault before thee, O God, and most humbly beseech thee to remedy it in us.*

We confess likewise we give him frequent Opportunities of Sowing Tares in our Souls, by our Tepidity and Neglect of Prayer, by giving ear to ill Advisers, by being too positive in our own Ways, and avoiding or neglecting those who are our best Directors, and truest Friends. *R. We confess this our Fault before thee, O God, and most humbly beseech thee to remedy it in us.*

By these, and many other Ways, O God, we give Advantage to the Enemy, and therefore we cannot pretend to be surpriz'd at finding so many Tares in our Souls; neither can we cry out with the Servants in this Gospel; *Lord, didst not thou Sow good Seed in the Field? Whence therefore has it Tares?* For we know very well from whence the Tares come. We confess it, O God, 'tis from our own Sloth, from our general Carelessness and Neglect, and from our infinite Indiscretions, by which we lay open our Hearts to our Enemy, and not only give him
Opportunity,

Opportunity, but even invite him to come and Sow his Tares.

This, O Blessed Lord, is too much the Truth of our Case: And therefore what account shall we give to thee of the Field of our Souls left us in Charge? Thou hast planted it with good Seed, and commanded us to watch, that so it may improve under our Care, and grow up to a plentiful Harvest. This is our Charge; but, O God, how Faithless are we in it, while we use so very little Care, and instead of being watchful, leave all open to the Designs of a watchful and malicious Enemy!

And tho' such be the Order of thy Providence that the Tares are tolerated for a Time, and permitted to grow up mixt with the good Corn, yet how little is the Comfort of this, since they are only spar'd in Consideration of the good Corn, and this for a Time only, till Harvest comes, when this Sentence already pronounc'd is to be executed against them, *Of being tied up, and cast into the Fire!*

And is this to be my Fate if growing up amongst the good Corn I become as a Tare! O Jesus, thou hast pronounc'd it, and being the Judge of the Quick and the Dead, thy Sentence must stand Good for

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for all Eternity. And 'tis for this Sentence I am preparing, if by my Carelessness I lay my self open to the Enemy, and give him the Occasion of Sowing Tares in my Soul; for what must I unavoidably thus become, but one of these here signified by the Tares, which is a corrupt and sinful Christian!

O Blessed Jesus, who can'st for the Salvation of Sinners, have Mercy on me, I beseech thee, and give me thy Grace to prevent this Unhappiness. Give me Grace to be more Careful in the Charge thou hast left me, and more Watchful against the Enemy. For tho' the Wicked shall never wholly be separated from the Just till the Day of Judgment, yet every particular Christian, tho' a Sinner, may depart from the Company of the Wicked, and forsaking his evil Ways may return to his Duty, and thou, O God, hast promis'd to receive him.

Since this may be, and what is now Tares may thro' thy Mercy become good Corn, shew this Mercy to us thy Servants, and by the Direction of thy Grace may we take such Ways as to dispossess the Devil of whatever Power he has over us, and by a watchful Eye cut off all those Opportunities we have hitherto given him for Sowing Tares in our Souls.

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For this End grant, O God, we beseech thee, that we may have a true Sense of our own Weakness, and of the great Danger in which we are, of being drawn into Snares by the Enemy.

Hence may we ever keep a strict Guard upon our selves, and not go on with that Confidence and Security as hitherto we have done. Rather may we learn to fear, and be Jealous of our own Inclinations, of our Desires, and of all the Ways that seem pleasing to us, and not be too Confident of a seeming Innocence.

'Tis by being too Bold and Credulous we have hitherto been deceiv'd; and 'tis only by being more Careful in our Way we can possibly recover from our present Unhappiness. Help us therefore, O God, in this Part of Christian Wisdom, and teach us by a due Watchfulness to examine all our Steps.

Deliver us likewise, we beseech thee, from all that Sloth and Laziness of Spirit by which we have hitherto given Advantage to our Enemy; and quicken us now with new Life, that we may no more with Tepidity perform the Duties of Eternity, but find Fervour and Zeal to carry us on in all the Exercises of Religion, and thro' all the Obligations of a Christian Life.

Hear

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Hear us, O most Gracious Lord, in this Petition, and mercifully grant what we now ask, since 'tis only by becoming more Watchful and Fervent we can be deliver'd from the unhappy Character of being Tares in thy Field, and from that Sentence of Terror pronounc'd against them.

Let us Pray.

PReserve, O Lord, we beseech thee, thy People by thy constant Mercy, that contiding only in the Support of thy heavenly Grace they may be always safe under thy Protection. Thro' our Lord Jesus Christ, thy Son.

Sixth Sunday after Epiphany.

Mat. 13. 31, 35.

BEing taught in this Day's Gospel that the Kingdom of Heaven is like a Grain of Mustard-seed, which when sown is the least of all Seeds, but grown up is the greatest among Herbs, and becomes a Tree, so that the Birds of the Air lodge in its Branches; hence let us offer our Prayers to Almighty God.

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God, that whereas our Profession is to seek him and his Kingdom, we may seek him according to the Direction of this Gospel, in the little and contemptible Things of this World, with the Hopes of what they are to be afterwards in their Growth.

Let us Pray.

O God, who hast taught us in this Gospel how we are to seek thee and thy Kingdom, mercifully grant that from thee we may take Directions how to find thee ; and that whatever our natural Inclinations be, we may not let these prevail against what thou hast been pleas'd to teach us.

Hence, O Blessed God, since thou hast made Choice of the mean and inconsiderable Things of this World as the truest Resemblance of thy Kingdom, and as the proper Means to find it ; so mercifully dispose our Hearts, we beseech thee, that we may with Satisfaction embrace those Ways which thou hast recommended, and be afraid of all that which seems contrary to the Choice thou hast made.

This we have Reason to ask, because thou, O Lord, art All-wise, and hast not only a perfect Knowledge of us, but likewise of what is best for us, in order

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to our Eternal Good ; whilst we, Poor, Blind and Unhappy Worms, neither know our selves, nor discern the things that are for our Good, and much less have a Relish of them.

What Way therefore can be Safe for us in this our dangerous and uncertain State, but to follow thy Direction, to be afraid of Inclination, and all that we can call our selves, and to depend on thee ! How Secure should we walk, notwithstanding all our Blindness, in following thee our Guide ! What Comfort should we find in such Security amidst all the Struggles of an uneasy Nature !

Hear us therefore, O God, in this Particular, and where Nature carries us with such a universal Contradiction to what thou advisest, give us Strength to stand against it, and notwithstanding all its flattering Impressions, still to make thy Gospel our Guide. Hear us in this, and mercifully give us Grace according to our Wants ; for great Grace is necessary where our Wants are great.

Give us Grace, O God, whereby may be diminish'd in us the Love of all whatever the World esteems great. *R. Be merciful to us, O God, and give us this Grace.*

Give us Grace, O God, whereby may be diminish'd in us the Desire of being esteem'd

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esteem'd or regarded by the World. *R. Be merciful to us, O God, and give us this Grace.*

Give us Grace, O God, not to value the Esteem of the World, and not to be Solicitous for any of those things by which its Esteem is to be gain'd. *R. Be merciful to us, O God, and give us this Grace.*

Give us Grace, O God, whereby our Hearts may be prepar'd to Understand and have a true Value for the contemptible Things of this World, which thou hast chosen. *R. Be merciful to us, O God, and give us this Grace,*

Give us Grace, O God, to chuse the Ways of Humility, both inwardly in our Hearts, and outwardly before Men. *R. Be merciful to us, O God, and give us this Grace.*

Give us Grace, O God, to embrace with Chearfulness all those thy Appointments or Accidents, which seem design'd for our Humiliation. *R. Be merciful to us, O God, and give us this Grace.*

Give us Grace, O God, to accept and bear with Comfort all Reproaches and Contempts from Men; and when we seem, even unjustly, to be lessen'd, then teach us to rejoice. *R. Be merciful to us, O God, and give us this Grace.*

Give us Grace, O God, to remit all natural Positiveness and Stiffness in our own
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Ways, and ever to yield to others rather than contend, where it may be done without Injury to Truth or Justice. R. *Be merciful to us, O God, and give us this Grace.*

Give ear to us, O God, in these Particulars, and convince us in this Important Concern how much more powerful thy Grace is than Nature, by obliging it to yield to thy holy Will.

And whenever it comes to the Trial, making Opposition against what thou has prescrib'd, then, O Merciful Lord, vouchsafe to quicken in us a lively Faith of what thou hast promis'd, and give us Courage to break thro' all the Difficulties that are rais'd against us.

Then, O God, when we are in humbling Circumstances may we remember the immense Growth of this little Seed; and that what seems Contemptible is the proper Expedient for becoming Great with thee; that it is the true Way to enlarge the Soul, to make it capable of heavenly Blessings, and to become the Abode of thy Holy Spirit, and of all the Graces that attend him.

Then may we remember that the Way of Humility is what thou, O Jesus, hast chosen; that thou didst chuse it for thy self, and hast given Command to us

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to learn of thee, and follow thy Steps. Thou, O Divine Redeemer, wast pleas'd to be humbled in all Ways, and to become as a little Seed in the Eyes of all: And how prodigious was thy Growth, whilst for being humbled thou wast exalted to the Right Hand of the Father?

May this now, O Jesus, be our only Ambition, to desire the Greatness of Heaven; and may we seek it by tracing thy Steps as thou hast prescrib'd; now may we be content to be humbled, and rejoice under the Hope of the Exaltation thou hast promis'd.

Christ, our Redeemer, having likewise declar'd in this Gospel that the Kingdom of Heaven is like to Leaven, which a woman took, and hid in Three Measures of Meal, till the Whole was leaven'd; let us likewise beg that our Souls may so partake of the Spiritual Leaven, till they become wholly Leaven'd and Spiritual.

We confess, O God, here before thee that great is our Natural Corruption, and that hence our Souls are so very heavy and dull, that sinking to the Earth, they are of themselves incapable of being rais'd to the Love or Desire of Heavenly Things.

But thou, O Merciful Father, hast had Compassion on us, and bountifully provided us with Help; thou hast provided

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us with a Spiritual Leaven, by which our Natural Heaviness being remov'd, we may become Spiritual, and our Souls be rais'd above the Earth, even to the Desire of being united to thee.

This Leaven is the Word of the Gospel, which is the Word of Life: This Leaven is thy Holy Spirit, O God, working in the Heart of a Sinner: This Leaven is the Holy Eucharist, which is the Nourishment of a Christian Soul. These different Sorts of Leaven has thy Divine Wisdom found out for changing this heavy Clay, and communicating to this Flesh a new Life, even so as to make it live by the Spirit.

And this it is we now ask of thee, O God, That whereas thou hast been so Merciful in the Provision thou hast made for us, this Spiritual Leaven of thy Holy Word, thy Holy Spirit, and Holy Eucharist, may be receiv'd in our Hearts, and have such Effect there till the whole become leaven'd.

Till we find the Effect of it in all the Faculties of our Souls, and Senses of our Bodies; till we find our Affections and Desires rais'd above the Earth, and thirsting after Eternal Goods; till we find our Heart panting after thee, our God; till we find our Eyes, our Ears,

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Ears, our Tongue, and all our Outward Man, brought into Subjection to the Spirit.

In this Manner, O Heavenly Father, we desire to find the Effects of this Spiritual Leaven; for we must confess it to be a Confusion to us, that having the Faith of thy Word in our Hearts, and so often receiv'd the Bread of Life, the Effects of it appear so very little in us; but that still the Bent of our Hearts is to the Earth, and our Conversation is still so worldly.

O God! when shall we find a Change! When shall this Weight of Earth be taken from our Hearts, and thy Spiritual Leaven begin to work in us some better Effects! 'Tis a Reproachful Thing to reflect how much we believe, and how many Helps thy Fatherly Bounty has provided for us, and yet how very inconsiderable Effects can be discover'd in us of all whatever thou hast done? But that still Self-love, the Flesh, and the World, are as prevailing in us as if we had been no part of thy Care, and thy Gospel had taught us to seek no other Heaven but that of here seeking our selves, and pleasing the World.

This, O God, we have Reason to lament, and with the Tears and Sighs of an Afflicted Spirit to importune for

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Help.

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Help. Help us therefore, we beseech thee, O Merciful Lord, and have Compassion on us; hear now our Prayers, and let our Desires ascend before thee, and open the Treasures of thy Mercies upon us.

Thou hast provided a Spiritual Leaven, behold we open our Breasts to receive it; hide it, we beseech thee, in our Hearts, and give a Blessing to it, that it may work its Effect in us, that our Weight of Corruption being remov'd, we may become wholly leaven'd, according to the Design of thy Mercy. Hear us, O God, and give a Blessing to us.

Let us Pray.

GRant, we beseech thee, Almighty God, that continually meditating on things that are Just and Reasonable, we may both in Word and Work perform what is acceptable to thee. Through our Lord Jesus Christ, thy Son.

Septua-

Septuagesima-Sunday.

Mat. 20. 1, 16.

BEing taught in this Day's Gospel that the Kingdom of Heaven is like a Man who went forth to hire Workmen into his Vineyard, and promis'd them the Reward of their Labour; let us beg of Almighty God, this Day, that we may be truly Sensible of our Vocation; that we are call'd to labour in a Vineyard, and that our Labour is to continue till the Evening of this Life, which is the Time of receiving our Hire.

Let us pray.

ALmighty and Everlasting God, who hast given to every one of us the Charge of our Soul, and call'd us to labour in it, as in the Care of a Vineyard; grant, in thy Mercy, we may faithfully obey thy Call, and that we may be wanting in no Part of that Labour which is necessary for its bringing forth Fruit in due Season.

We are very sensible, that as the Earth being accurs'd thro' Sin, brings not forth Fruit, but in the Sweat of the Brow;

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so likewise that the Soul of Man is under the same Penalty, and being Corrupted thro' Sin, requires as great Labour to become fruitful, as the Earth on which it lives.

We are sensible that our Soul naturally abounds with Thorns, with Pride, Sensuality, Sloth, Self-love, and the Love of the World; that these cannot be rooted out, nor their Growth prevented, but with great Labour. *R. We confess, O God, upon this Account there is a Necessity of great Watchfulness and Labour.*

We are sensible that our Conversation with the World, its General Practice, its Example and Discourse, all help to confirm us in our Natural Corruption and Barrenness, and that the Mischief of these cannot be prevented in us but with great Labour. *R. We confess, O God, upon this Account there's a Necessity of great Watchfulness and Labour.*

We are sensible how very Difficult it is, amidst such variety of Corruption, to plant in our Souls those Excellent Virtues of Charity, Humility, Purity, Patience, with all those others which the Gospel requires; and that this cannot be done but with great Labour. *R. We confess,*

O God, on this Account there's a Necessity of great Watchfulness and Labour.

We are sensible that whatever Improvement we make in our Souls, we are still expos'd to so many Dangers, that all must necessarily be again overthrown, if it be not prevented by daily Labour. *R. We confess, O God, on this Account there's a Necessity of great Watchfulness and Labour.*

We are sensible our Weakness is so very great, and our Enemies so very industrious, so subtil, and so very many, that we can have no Security from certain Ruin without great Labour. *R. We confess, O God, on this Account there's a Necessity of great Watchfulness and Labour.*

On these and many other like Accounts we confess, O God, there's so great a Necessity of labouring in the Vineyard, that is, in the Care of our Souls, that Idleness seems to be nothing less than the Source of Damnation, and without Labour there can be nothing hop'd favourably of Eternity.

Grant therefore, O Lord, we beseech thee, that according to our many and great Necessities, so we may be watchful and laborious, that the Vineyard, into which thou hast call'd us to labour, may not be ruin'd for want of our Care. *R. We beseech thee, bear us.* That

That it may not be expos'd to Beasts of Prey for want of our keeping a due Fence about it. R. *We beseech thee, hear us.*

That it may not become barren for want of pruning, or cutting off what is Superfluous, and hinders its bringing forth Fruit. R. *We beseech thee, hear us.*

That it may not be over grown with Briars and Thorns, thro' want of our Labour, thro' our Carelesness or Neglect. R. *We beseech thee, hear us.*

Mercifully hear us, O Lord, we beseech thee, in these Particulars, that we may not be wanting in so great a Charge to which thou hast call'd us. We see plainly there's an absolute Necessity of labouring where the Soil is so very Difficult and Barren, where there are so many Things to hinder the Growth of whatever is planted; and therefore that it must be a great Crime to be idle where there is so much Work to be done.

Have therefore regard to us, O thou Heavenly Husbandman, to whom the Vineyard belongs; and since thou hast call'd us to work in it, mercifully grant us such a Spirit as is necessary for the Charge to which we are call'd.

Grant

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Grant us, we beseech thee, a laborious Spirit. *R. Amen.*

The Spirit of Care and Industry. *R. Amen.*

The Spirit of Watchfulness. *R. Amen.*

The Spirit of Consideration, to examine what we have to do. *R. Amen.*

A Spirit Solicitous to perform well whatever we have to do. *R. Amen.*

Grant us, O God, we beseech thee, such a Spirit, that being thus mercifully assisted by thy Grace, both in Proportion to our Weakness, and to our Work, we may faithfully perform what we have undertaken, and at the Evening of our Life wait for the Hire thy Goodness has promis'd to us.

And since thou hast here inform'd us that all are not call'd into the Vineyard at the same time, but some very early, even from their Youth ; others later, in the middle of their Days ; others in the Evening, when old Age has made the Time of their Labour but short ; grant we may not disturb our selves about the Time of our being call'd, neither presuming upon the many Years of our Labour, nor losing our Hope upon the shortness of it, but only be Solicitous upon this one Point, of being Faithful in
our

our Labour from the Time of our being call'd.

This thy Mercy and Justice demand of us ; for tho' to be idle before our Call must be set down as a great Misfortune, yet to be idle after it must be certainly the greater Crime ; and therefore being truly sensible of this Injustice, we here humble our selves in thy Presence, confessing to thee the long Time we have stood idle, even after thou hadst manifested thy Will to us, and call'd us to work.

O God ! How many Months, and even Years, are now past since thy Mercy first call'd upon us to labour in thy Vineyard, and thy heavenly Light discover'd to us the many Duties in which we were to labour ! How many are these Years, and how very little have we truly labour'd ! How many Months have gone over us, wherein we have liv'd unmindful of the Labour to which we were call'd ? How long have we neglected the Vineyard, and left it open to the Rapine of wild Beasts ? How long have we busied our selves in running after Vanities and Folly, and left the Vineyard to the Barrenness and Deformity of a Wilderness ?

Very

Very great, O God, has been our Injustice in this Point, by which we have grievously sinn'd, and provok'd thy Anger against us. But behold, now humbling our selves in the Confusion of our Guilt, we implore thy Mercy, and beseech thee to forgive us. Forgive us, O God of Mercy, and thro' the Infinite Merits of thy Only Son let this our Iniquity be blotted out. It has been our great Sin that we have so long neglected our Charge; but have Mercy on us now, we beseech thee, and give us such powerful Grace, that we may no longer stand idle, nor admit of any farther delays, after this thy Call.

We acknowledge this thy Mercy to us, by which we are at present put in Mind, not only of our past Neglects, but likewise of thy Summons, which now calls us to Work. Grant, O God, we may obey this Summons, and enter seriously upon the Work which we have so long undertaken, and so long neglected. R. Amen.

Grant we may carry it on with such Resolution, that no Flatteries of the Flesh or the World may any more prevail with us, either to interrupt or delay it. R. Amen.

Grant

Grant we may not cease to Work as long as we observe any Evil remaining in us. *R. Amen.*

Grant we may not be tir'd or discourag'd, tho' after all our Labour we still find surprizing Evils appearing in us. *R. Amen.*

Grant we may labour all our Lives, since as long as we live there will be still a necessity of labouring. *R. Amen.*

Grant that amongst all our Labour thy Promises may ever support our sinking Minds, and encourage us with Hope. *R. Amen.*

Grant these our Petitions, O God, and let no Weakness, we beseech thee, so far prevail in us as to put us out of the Method we now see to be so necessary for us. We see an absolute necessity of labouring in the Affairs of our Souls, and that an Idle Life is so contrary to our Profession, that it cuts off all hopes of that Recompence which is given only to Labourers.

Let thy Grace therefore, O God, now apply us to our Work; now, at this Time when the Church calls us to Labour and Penance, may we be asham'd of all the Ways of Idleness, and so persevere with the Endeavours of an Industrious

Sexagesima-Sunday. 257

stirious Spirit, as to hold on amidst all Temptations and Discouragements till the Evening comes, when thou shalt call the Labourers to receive their Hire.
Amen.

Let us Pray.

WE beseech thee, O Lord, mercifully hear the Prayers of thy People; that we who are justly afflicted for our Sins, may for the Glory of thy Name be mercifully deliver'd. Through our Lord Jesus Christ, thy Son.

Sexagesima-Sunday.

Luke 8. 4, 15.

THis Day's Gospel proposing to us the Parable of the Sower, whose Seed falling upon the Way-side, upon a Rock, and among Thorns, brought not forth Fruit, and this Seed being expounded by Christ to be the Word of God; let us beg, this Day, that this Part of the Parable may not be verified in us, and that the Seed of God's Word may not thus be sow'd in vain in our Hearts.

Let

Let us Pray.

WE acknowledge it, O God, an Argument of thy Infinite Love to us that thou hast manifested thy Holy Word to us; that thou hast discover'd to us thy Will, shew'd us the Way of Faith, and of thy Commandments, taught us the Paths of Justice, and of Life Eternal; that we have Opportunities of this Seed being sown in our Hearts by Reading and by Hearing; that thou often speakest to our Hearts by Good Thoughts, by communicating to us New Light, Inclinations and Desires of Good.

These, O God, are the Effect of thy Mercy to us, and being so much good Seed, we beg thy Grace to prepare our Hearts to receive it; and not only to receive it, but so that there may be no kind of Indisposition found in us, to hinder the due Growth of this Seed, and prevent that Fruit which is expected from it.

First therefore, O Blessed Lord, we ask this Grace of thee, that our Hearts may not be like the Highway, where the Seed that falls is soon trampled under Foot, or devour'd by the Birds of the Air,

We

We beg our Hearts may not thus lye open without a Fence, and without being accustom'd to any kind of Recollection. For we see plainly there's no need of more for rendring all the Seed useles, however good it be, that is sown in our Hearts.

The Number and Diversity of worldly Affairs, the continual Agitation of Business, the Succession of Employments, tho' with no Appearance of Evil, the new Projects which follow close one upon another, the Circle of Divertisements, of Amusements, and of Vanity, are enough to lay the Heart open to the Resemblance of a Highway, to make void all good Designs, and take from it all the Divine Seed.

Grant us therefore, O God, such a Spirit of Discretion, that amidst the Business and Entertainments of the World we may be careful to cut off all Degrees of Excess, and keep all in that due Moderation, that we may preserve an inward Calm of Mind, and such a seasonable Recollection of Spirit, that whatever Good Seed is sown in our Hearts may not be trampil'd on or devour'd, but be fruitful to Life Eternal.
Amen.

A Second Petition we make to thee, O Lord, that our Hearts may not be like the Stones, where the Seed falling and shooting forth was soon dried up for want of Moisture.

For this End we most earnestly beseech thy Goodness to preserve us from all Hardness of Heart, and from every thing that is capable of hard'ning us against the Motions of thy Grace, and the Impressions of thy Holy Law.

We know ill Customs have this ill Effect upon the Heart, to harden it against all the Attempts of Good, and to put it in danger of despising whatever Proposals can be made for its Advantage: Deliver us therefore, we beseech thee, from all Sinful Customs, and may it be our daily Endeavour to stand against them.

We know too the Excess of any Passion is apt to harden the Heart; and tho' under this Indisposition it may receive the Seed of God's Word, yet with little Hopes of Fruits, whilst the Violence of Passion hinders it from taking Root. Deliver us therefore, we beseech thee, from all immoderate Passion, and may it be our daily Endeavour to be watchful against it, that so we may not be hard'ned against thy Word.

See,

See, O Lord, my Heart before thee is as Earth without Water; may the Dew of thy Grace fall upon it, and make it spring forth into a Fountain of Tears of true Penance.

Another Petition we make to thee, O God, that our Hearts may not be like the Ground, in which Thorns, growing up with the Corn, choak'd it.

And since thou, O Jesus, hast here expounded thy own Words, and declar'd, that by the *Thorns*, here mention'd, are signified the *Riches*, and *Pleasures*, and *Cares* of this World; that these choak up the Corn, and hinder it from coming to Perfection; grant we may be watchful against these, so that they never take Root in our Hearts.

Grant we may be ever upon the Guard, and fearful of these Three Passions, since whatever Arguments we can find to justify them, we have reason enough from thy Words to fear them; it is thou, O Jesus, the Eternal Truth, hast positively declar'd them to be Thorns; what must it be to dispute after this, but the Effect of a still greater Passion, even of a harden'd Heart, of Blindness and Infidelity?

And what if with a Heart thus disorder'd there be found at times a Love of God's Word, a Desire to hear it,

it, and a lively Sense of Duty upon hearing it? What if the Heart be sometimes mov'd with good Desires, and some good Works appear? This may be enough to flatter a Soul with Hopes that's willing to be deceiv'd: But, O God, how far is this from that Solid Peace which ought to be the Comfort of a Christian Soul!

For is not this the very Thing here declar'd, that the Thorns grow up with the good Seed, and that for a Time they subsist together? That with the Love of *Riches and Pleasures*, and with the *Excess of Cares*, there may good Seed not only appear, but even grow too. But where is the Hopes, where the Comfort of this, when the very next Declaration is, that such good Seed, thus growing up, will come to nothing, but be choak'd up by the Thorns that grow together with it?

This being the Fate of the good Seed amongst Thorns, preserve us, we beseech thee, O Merciful Lord, from these Thorns: Banish from our Hearts the Love of Money, the Immoderate Desire of Worldly Interest and Gain, and grant we may not in this Point impose upon our selves, by making a Defence for Covetousness under the Cover of providing

providing for Necessaries. Deliver us, O God, from this Thorn.

Shew Mercy likewise in helping us to root out of our Hearts all immoderate Love of Pleasure, and to take from us the desire of a Soft, Idle and Effeminate Life. Grant we may with Resolution deny our selves in all such Inclinations, since yielding to these is encouraging the growth of those Thorns which will choak up the Seed of Eternal Life.

Deliver us likewise from all Excess of Worldly Solitude, and give us such a Christian Moderation, that while we satisfy Justice by being Faithful to the Obligations of our State, we may not exceed our Bounds, nor open our Hearts, under the Pretence of Care, to all the Confusion of a Sollicitous Spirit.

Shew Favour to us, O Blessed Lord, in the Grant of these Petitions, because those Evils are the greater Snares which are consistent with some Degrees of Piety, and bear not the Characters of open Wickedness in their Face. Hence, O God, we have Reason to fear our selves; and this the more, because thou hast declar'd them to be of such Pernicious Nature, that where-ever the Heart is open to them it becomes like a Barren Soil; and tho' it has the Best Seed sown upon it, yet still remains without Fruit. O

O God! How unhappy is that State where the Heart remains thus Barren, and the Seed of Eternal Life becomes no Improvements to it! Deliver us, we beseech thee, from this Unhappiness.

And if it be thy Blessed Will, grant that our Hearts, thro' the Power of thy Grace, become like good Ground, which receiving the Seed, brings forth Fruit an Hundred Fold.

Let it be therefore thy Mercy to us to give us a Good and Sincere Heart, such as is Sensible of its Corruption and Barrenness, Groans under the Weight of its own Misery, and Sighs for the Establishment of thy Grace.

Give us such a Heart as esteems it a Happiness to receive the Seed of thy Word, and therefore hungers after it; such a Heart as is watchful in keeping it, by meditating on thy Law Day and Night; such a Heart as brings forth the Fruit of it in Patience, waiting thy Time, and with Resolution standing Faithful amidst the Combats, whether of its own Corruption, or from the Malice of Men.

We cannot but tremble, O God, when we reflect how very little Fruit we bring forth, and hence have Reason to fear that we are not that Good Ground which makes plentiful Returns of the Good

Quinquagesima-Sunday. 265

Good Seed that is Sown upon it. Give us therefore, we beseech thee, thy Blessing, that our Hearts may be no longer a Barren Soil, that they may not lye open like a Highway, nor be hardned like Stones, nor overgrown with Thorns, but that, like Good Ground, they may receive forth Fruit a Word and Light, and bring thy Holy Hundredfold. *Amen.*

Let us Pray.

O GOD, who seest that we place no Trust in any Action of our own, mercifully grant, that under the Protection of the Doctor of the Gentiles we may be defended against all Adversities: Thro' our Lord Jesus Christ thy Son, our Lord.

Quinquagesima-Sunday.

Luk. 18. 31, 3.

IN this Day's Gospel Jesus Christ declares to his Apostles that he was to be apprehended and deliver'd as a Malefactor into the hands of the Gentiles; that he was to be scourg'd, Mock'd, and Spit upon, and then put

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to Death, and this being made choice of by the Church for our Instruction this Day, let us beg of Almighty God that now we may duly consider the Sufferings of Christ, and the Cause of his Humiliation, and thus prepare for the due Observation of the Two Days following, and likewise of the Time of Lent, into which we are now entring.

Let us Pray.

O God, by whose Mercy and Goodness to us Sinners we have Days and Times appointed, wherein in a more particu^{lar} Manner we are call'd to make our Peace with thee, our God, and do Penance for our Sins; grant we may lay hold of this Mercy, and so make use of the Time now present and approaching, as to obtain the Effects design'd for us in their Institution.

Grant for this End we may prepare our Souls by the Lesson laid before us this Day; and so help us in the due Consideration of it, that by a true Sense of Christ's Suffering we also may be content to suffer, and to undertake whatever Self-denials are prescrib'd for the Punishing or Reforming of Sin.

We must confess it, O Blessed Jesus, very visible in thy Sacred Person, how great is the Hatred God bears to Sin,
and

and how very Severe is the Punishment with which he chastises it. We see this in the Humbling Method of thy whole Life, but more remarkably in the Time of thy Sacred Passion. We see it in the Garden, when thou, the God of Holiness, wast seiz'd as a Malefactor by the insulting Violence of an incens'd Multitude: We see it at the Pillar, when thou, the Lord of Heaven and Earth, wast bound like a Slave at a Pillar, and scourg'd: We see it in the Court of Herod, and in Pilate's Hall, where thou, O Jesus, the Eternal, Increated Wisdom, wast reputed us a Fool, and expos'd to all the Variety of Contempt that Villainous Soldiers could invent against thee for their own Pastime: We see it on Mount Calvary, when thou, the Creator of all things, the Author of Life and Death, wast nail'd on a Cross, and put to a Cruel and Infamous Death amongst Thieves.

This great Rigour, O God, to thy Only Son, speaks too plainly thy Hatred tred to Sin, and thy Punishment of it. For why is it that he suffers? Has he done any Evil? Or is the Guilt of any Sin found in him? This cannot be: For he is the Innocent and Spotless Lamb; he is God himself, and

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therefore

therefore incapable of Sin. And why then does he suffer? He has taken upon him our Iniquities, and has offer'd himself to be the Sacrifice and Ransom for our Sin.

O Blessed God! And is thy only Son thus Punish'd for our Sin? Is it for our Sin he is Scourg'd, and Mock'd, and Crucified? How great then is the Provocation of Sin? How intolerable the Injustice, how monstrous the Horror of it, which has thus humbled Infinite Majesty, and cover'd the Glory of Heaven with Contempt!

And what a miserable and wretched Creature then am I, who after such an astonishing Example of thy Love for Man, and of thy Abhorrence of Sin, have liv'd so many Years, not afraid of Sin, but still adding every Day Sin to Sin, still encreasing my Iniquity, as if there were no Punishment due to it, or no Justice left to call me to an Account for my Transgressions.

What Severity of Punishment must stand prepar'd to fall upon me, who have been so wretchedly Blind, Wicked and Ungrateful! If I look at my Redeemer Jesus, and see how Sin was punish'd in him, thy Well-beloved Son, what is such a sinful Worm, such an Ungrateful Traitor as I am, to expect for the
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Multitude of Sins I have committed against thee !

There's enough to cast me into Despair, and this would certainly be my unhappy Lot, had not I the Prospect of my Redeemer Jesus and of his Sufferings before me. But now in his Blood I see a Victim for Sin, I see a Ransom of Infinite Value paid for me, such as thou, my God, canst not refuse. In him therefore I put my whole Trust, being fully Confident, thro' him, to obtain Pardon of all my Iniquities ; if for the Time to come I keep his Law, and perform what he teaches : For tho' I am miserable of my self, and can do nothing worthy of thy Acceptance, yet I have this Assurance, that whatever I do, in obedience to the Command of my Redeemer, in his Name, and in Union with him, will certainly be acceptable in thy Sight, O God.

As therefore the wonderful Sufferings of my Redeemer shew me the grievousness of Sin, and of mine in particular ; so they give me Comfort amidst the Multitude of all my Iniquities, in shewing me the Ground of my Hope, and teaching me by what Method I am to use Endeavours for working out my Salvation.

They shew me that Punishment is due to Sin from the Divine Justice; they call upon me to take up my Cross daily, and to follow him; they call upon me as his Disciple, to follow his Steps, to follow the Example he has left us in his Suffering; they call upon me to forsake, to renounce all Things of this World for his Sake; to hate my Life in this World, to suffer together with him, to enter into the Fellowship of his Sufferings, to die to the World, and to be nail'd to the Cross, and die with him.

They shew me in the rigorous Punishment of Sin how much I am to labour for overcoming all the Evils of Sin, to which I am unhappily subject, that I am to deny my self, mortifie the Deeds of the Flesh, be temperate in all Things, keep my Body in Subjection, crucifie my Flesh, fight against the Evil Spirits with Fasting and Prayer, cut off whatever gives Offence, tho' it be as dear as a Hand or an Eye, not live to my self, put off the Old Man with all his Corrupt and Deceitful Lusts.

These Lessons are taught me in the Passion of Christ; and therefore if I am his Disciple, I must think of Living by his Spirit, I must think it Just that Sin should be punish'd; and being, by his Mercy,

Mercy, a Member of his Mystical Body, must endeavour that the Member be united to its Head, I must labour to overcome Sin, and esteem nothing too hard that may be a Means for gaining this Victory. And what then is it I do? It is now a Time wherein I am call'd to take part with the Divine Justice, and to punish Sin: Tis now I am call'd to consider my present Evils, and to use Means for bringing the whole Man into subjection to God.

This is certainly a great Mercy to me, and I ought to look upon it as the Time of my Visitation, which the Divine Goodness grants me for seeking the things that are for my Peace, and that I may not be cut off in the midst of my Iniquities. If I lay hold of it who knows but God may accept my Endeavours, and pardon my Sins? But if I neglect it who knows but the like Mercy may never reach me, and that the Neglect of this may be the Loss of Eternity.

Wherefore, O God, in consideration of this thy Mercy, and of my own unhappy State, to which my Sins have brought me, I here manifest my Desires before thee of laying hold of this Time: It is what I purpose through
M 4 thy

thy Grace, and most humbly beg thy Assistance for doing it in such a manner as may be for the Eternal Peace of my Soul.

'Tis too long I have neglected Eternity, and follow'd the Ways of Self-love, of the World, and of Sin: Now, O Blessed Jesus, I desire to turn to thee, and take thee for my Guide. The World favours Sin, and infinite Ways encourages it, but at the same time I see how severely it is punish'd in thee; As far as I have hitherto join'd with the World, so far, O Blessed Redeemer, I desire now to take Part with thee:

'Tis now time Sin should be punish'd; it is punish'd in thee who art my Example, let it now also be punish'd in me who am the Offender. Let Rebellious Flesh now feel what it is to offend its God, and by Self-denials be brought to understand what has been the Guilt of all its Sinful Liberties; let now Corruption be Humbled, which has taught me to Rebel; let it now be made to Obey, which has hitherto exercis'd a Tyranny over me.

This, O God, I own is necessary for me in my unhappy State, and 'tis what I now desire to undertake. But thou

thou know'st my Weakness that I cannot do this without the help of thy Grace; help me therefore, I beseech thee, and give me Grace now to stand against all the usual Demands of Nature and the World, to pursue my Resolution of punishing Sin, and not to be discourag'd in it, notwithstanding all the Difficulties that may attend it. I have follow'd Nature in sinning, let me now follow thee, O Jesus, in the Punishment of Sin, and may thy Sacred Passion be a daily help to me.

Let us Pray.

MERCIFULLY hear our Prayers, O Lord, we beseech thee; and being freed from the Bonds of our Sins, preserve us from all Adversity. Through our Lord Jesus Christ, thy Son.

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ON THE

FEASTS.

SS. Simon and Jude, Apostles.

John 15. 17, 25.

*THIS being the Day of the Two Apostles, S. Simon and S. Jude, who readily follow'd Christ, and after his Ascension preach'd the Gospel to Barbarous Nations, tho' with the continual Hazard of their Lives, which at length they laid down in confirmation of the Truth they had preach'd; let us beg this Day such a Spirit on all those who succeed in their Fundi-
on.*

Let

Let us Pray.

O God, who by the Labours and Blood of thy Apostles didst plant thy Church, and hast appointed some Apostles, some Pastors and Teachers, for the edifying the Body of Christ, till we all come in the Unity of Faith: Inspire, we beseech thee, all those who succeed in the Apostolick Charge with the Spirit of the Apostles, that the Flock may be edited by their Zeal, and thy Name be glorified by their Good Example.

Grant that as they preach thy Gospel, so they may always live by it, making that their Rule, and letting the World have no part in the Conduct of their Lives: That as they are chosen out of the World, so their Conversation and Character may be of those who are not of the World.

Grant that, like the Good Shepherd, they may give their Lives for their Sheep: Not entangling themselves with the Affairs of this Life, but imploying their whole Lives for the good of their Flock, and being ever ready to part with their Ease, their Quiet, and all Humane Comforts,

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forts, for giving attendance to their Necessities.

Be thou, O Lord, their Protector, and with a particular Care watch over them: Preserve them from all Snares, and let the Enemy have no power against them: Give them a Spirit of true Zeal and Discretion, direct them in all their Ways, and by thy Holy Grace carry them thro' all the Difficulties of their State: And thus may their Lives be as a sweet Savour, and their Deaths Precious in thy Sight. *Amen.*

Let us pray likewise for our selves, and all the Flock, that we may have so far the Spirit of the Apostles, as to hear Christ, and follow him, and be ready to part with all for his Sake as often as he shall call us to it.

O Blessed Redeemer, who didst command not only thy Apostles, but likewise all the Faithful, to learn of thee, and follow thee; grant us, we beseech thee, that as through thy Grace we believe in thee, so through thy Mercy we may faithfully keep thy Word, and follow thee in all thy Commands.

Give us Grace in all Circumstances to examine what is the Truth thou hast deliver'd, and what is agreeable to thy

SS. Simon *and* Jude, *Apostles.* 277

thy Holy Will ; and may this be our daily Solitude, to walk in such Ways as are well-pleasing to thee.

May we labour every Day to overcome in our selves whatever Desire or Inclination we find contrary to thy Gospel, and may we never suffer any thing to command in us, which has not thy Authority to recommend it.

May we never cease in our Endeavours, nor be tir'd with our Labour, till we have overcome our Corruption, and brought Nature in Subjection to thy Law : And whatever Difficulties we find in this Work, let us still remember what are the Conditions upon which we have undertaken to become thy Disciples.

It is not to live at Ease, and gratify our selves in all our Inclinations ; but it is to deny our selves, to renounce all we possess, and not to love any thing of this World above thee our Redeemer, and above thy holy Will.

We cannot be thy Disciples without being call'd to renounce many things at the same time for thy sake. Thy Apostles were call'd to forsake their Friends, their Country, and all the Interest they had in this World. They
were

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were call'd to suffer all Extremities, both in their Reputation, in their Liberty and Life. All thy Followers are not call'd to the same, but yet none can follow thee, but by forsaking and suffering many things; they must give proof of being thy Disciples.

And this it is we now ask of thee, O Jesus, that thou would'st please to help us in this Task; that through thy Grace we may readily and with resolution forsake whatever in our Circumstances we are to forsake, as the Condition of being thy Disciples according to our Name and Profession.

Help us in forsaking whatever is contrary to thy Commands, or not agreeable to the Spirit of thy Gospel. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

Help us in forsaking all that of the World which is sinful or disagreeable to thy Holy Spirit. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

Help us in forsaking all Company, Conversation, Entertainments and Example, which lead us on in Ways contrary to what thou hast taught. *R. Hear us,*

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us, O Blessed Redeemer, and mercifully grant our Petition.

Help us in forsaking all ill Customs which are either Sinful, or not according to thy Holy Spirit. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

Help us in forsaking all those our Passions and Affections, which are either Sinful, or lead us into Sin. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

Help us in forsaking all those our Inclinations, Desires and Humours, which are either Sinful, or lead to Sin. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

Help us in forsaking all Sinful Practices, whether in our Profession, or in our Words, or in the abuse of any of our Senses. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

Help us in forsaking all whatever thou seest in us, whereby we are wanting to the Duties of our State, give Offence to our Neighbour, or become any ways displeasing to thee. *R. Hear us, O Blessed Redeemer, and mercifully grant our Petition.*

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Shew Mercy to us, O Blessed Jesus, and grant these our Petitions we make to thee; help us according as thou seest our Weakness, which we confess to be very great; and according to our Difficulties so have Compassion, and give us Strength.

Thy Gospel has laid our Duties plain before us, and we often make Resolution of following where thou art please to call us. But when we come to the Practice, O God! How do we fail here! How easily do we forget our own Purposes? How does Corruption carry us away unthinking? How do Snares surprize us? How do we find Reasons to deceive our selves? How does Self-love plead against the uneasie Method of a New Life? How Blind and Weak are we when we come to perform what we have resolv'd?

Infinite, O God, are our Difficulties, and except thou who call'st dost likewise give Strength to follow, we are left without Hopes; for how shall we, so very Weak and Inconstant as we are, renounce our selves, and all that is contrary to thee, if thou, O Saviour of Mankind, dost not Stretch forth thy Hand to help us?

Let

SS. Simon and Jude, *Apostles.* 281

Let therefore thy Bowels be mov'd upon us, and have regard to our Infirmary. Leave us not to be deceiv'd by our selves, as hitherto, but call us now as thou didst the Apostles; call us with the same Voice of Power, to forsake all our Evil Ways, and to follow the Way of thy Gospel.

'Tis what we have a long Time profess'd, but, O Jesus! How unlike have our Lives been to our Profession! How little have we sought thee! How little have we obey'd thee! We have let Inclination lead us when we have taken thee for our Guide: We have follow'd the World, and our own Corruption, when we have pretended thy Gospel for our Rule.

This we have done; and it is now a Confusion to us when we reflect on the Perversity of our Ways. But, O Jesus, put now a stop to all our Iniquity, and suffer us no longer to go on so Blind, as to let Nature and this World govern us while we pretend to serve thee.

Call us now from this our Corruption and Folly, and give us a Spirit ready to part with all things for the Love of thee. 'Tis thus thou hast taught us; thus thy Apostles have shew'd

us

us how to become thy Disciples more than in Name : Mercifully grant on this Day of thy Apostles we may renounce the Ways of Sin, of Self-love, and the World, and be wholly govern'd by thee our Redeemer, our Master, and our Guide. *Amen.*

Let us Pray.

O God, who by thy Apostles *Simon* and *Jude* hast call'd us to the Knowledge of thy Name, grant that by our Spiritual Improvement we may Celebrate their Everlasting Glory, and still improve in the Celebration of it, Thro' our Lord Jesus Christ, thy Son.

All-Saints.

Mat. 5. 1, 12.

THIS being the Day wherein the Church keeps the Memory of all the Blessed in Heaven ; let us first bow down, adore and give Thanks to the God of all Saints, in Acknowledgment of all his Mercies in their Exaltation to that State of Bliss.

Before

Before thee, O Blessed God, Father, Son and Holy Ghost, with one Heart and Voice we bow down and confess thee to be Infinitely Good, Infinitely Holy, and Infinitely Merciful, for all thy Incomprehensible Graces bestow'd on thy Servants, by which thou hast rais'd so many Weak Vessels, so many Poor Worms, from this Vale of Misery, from this State of Banishment and Sin, to be Partakers of thy Glory, and Companions in Unchangeable Bliss,

For these thy unspeakable Mercies to all the Blessed in Heaven we adore thee.

R. We praise thee.

We Bless thee.

R. We Magnify thy Holy Name.

We give thee Thanks, and desire thy Name may be glorified by all Creatures, for thy Mercies to these thy Servants, chosen out of all Tribes and Nations of the Earth.

For thy Mercy to the Patriarchs, in making them Faithful Observers of thy Law, amidst the many Cares and Distractions of a Worldly Life, and fitting them, amidst so many Dangers, for the Life of the Blessed. *R. For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

For

For thy Mercy to the Prophets, in distinguishing them, by particular Gifts, from a Faithless and Perverse Generation, and by a Remarkable Fidelity in thy Service, fitting them for the Life of the Blessed. R. *For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

For thy Mercy to the Apostles, in calling them out of the midst of an Incredible People, and by wonderful Graces and unspeakable Charity fitting them for the Life of the Blessed. R. *For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

For thy Mercy to the Martyrs, in giving them Courage to overcome the World, and by many Trials fitting them for the Life of the Blessed. R. *For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

For thy Mercy to the Holy Confessors, who having put on the Armour of God, stood manfully against the Snares of the Devil, and by being Crucified to the World, were fitted for the Life of the Blessed. R. *For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

For thy Mercy to the Holy Virgins and Widows, who have despis'd this World, and seeking before all Things the Kingdom of Heaven, have been fitted

ted for the Life of the Blessed. R. *For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

For thy Mercy to all other thy Servants, of whatever State, Age or Condition, who have walk'd worthy of their Vocation, and being found watching at the coming of the Spouse, with Oil in their Lamps, have been fitted for the Life of the Blessed. R. *For this thy Mercy, O God, we bow down, adore and give thee Thanks.*

O God, for thy Mercies to all those happy Spirits who are now unchangeably Blessed with thee in Heaven; we poor Sinners, unhappy in our Banishment here on Earth, render thee the best Homage of our Praise and Thanks, and here express our Joy for thy Infinite Glory, and for that more perfect Adoration, given thee by all that Blessed Choir in Heaven, who fall down before thy Throne; with whom we, tho' most unworthy, beg leave to join our Voices in the most profound Adoration, saying, Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of thy Glory, *Hosanna* in the highest.

Having acknowledg'd the Mercy of God in the Glory of his Servants, and given him the Praise; let us now add our Prayers, that

that he will vouchsafe to extend his Mercy to us also, who are yet in this Vale of Misery, that by his Gracious Assistance we be as associated to that Happy Company in the Region of Bliss.

O God of Infinite Goodness, who willest not the Death of Sinners, but that they be converted and live, have Mercy on us thy Servants, and now vouchsafe to perfect all thy former Blessings in us, by such Addition of Grace, by which we may be rescued from all our former Sins, and every Day make our Approaches to the Life of the Blessed.

Help us, we beseech thee, O Blessed God, in this great Work ; for when we seriously look at the State of our Souls, how very far do we see our selves from that Holiness which is necessary for appearing before thee ! How many Deformities of Sin ! How many Things that defile ! How strongly is our Heart bent to Earth ! And how very little do we find of the Love of thee !

We must confess, O God, we cannot hide it from thee ; very unhappy is our State ; and while we celebrate the Glory of the Blessed, we see scarce any thing in ourselves that can give us Hopes of being admitted to that happy Number ; nay,

I wish we discover any Arguments of being serious in desiring it.

Have Compassion therefore on us, we beseech thee, and by thy Grace work a Change in our Souls; Purifie our Hearts from all that renders them displeasing to thee, and mercifully disengage us from all those Evils which keep us at a distance from Heaven.

Take from us, we beseech thee, all Sinful Love of the Things of this World, and grant we may now seek the Things that are above, and Love thee, our Lord and our God, with all our Souls. R. *We beseech thee, hear us.*

Take from us all sinful Self-love, and moderate in us the Violence of all Vicious Inclinations, that overcoming what is Corrupt, we may not now follow our own Ways, but thine. R. *We beseech thee, hear us.*

Take from us all our sinful Liberties, and now, O God, instead of seeking to please our selves, may we be afraid of every Thing that seems displeasing to thee. R. *We beseech thee, hear us.*

Take from us, O God, all Sloth and Indifferency as to Spiritual Things, and by thy Grace may we obtain new Life, so as from this Time to be Solicitous in working out our Salvation with Fear and

and Trembling. R. *We beseech thee, bear us.*

Take from us all our sinful Passions, our usual Infirmities, all Hardness of Heart, all Blindness as to our own Ways, all Immoderate Solitude ; and may we now labour to put on our Lord Jesus Christ. R. *We beseech thee, bear us.*

Grant we may now seek to walk in the Narrow Way which leads to Life. R. *We beseech thee, bear us.*

Grant we may now be Solicitous to improve in all those Ways to which thou, O Jesus, hast promis'd the Blessing of Life Everlasting. R. *We beseech thee, bear us.*

Grant we may learn to be Poor in Spirit, that we may possess the Kingdom of Heaven. R. *We beseech thee, bear us.*

Grant we may mourn our own and others Sins, and thus seek the Comforts that can never fail. R. *We beseech thee, bear us.*

Grant we may labour to be Meek, that so we may inherit the Land of the Living. R. *We beseech thee, bear us.*

Grant we may hunger and thirst after Justice, that so we may be fill'd with the Presence of God. R. *We beseech thee, bear us.*

Grant we may be merciful, that so we may obtain Mercy. R. *We beseech thee, bear us.* Grant

Grant we may be clean of Heart, that
so we may see God. R. *We beseech thee.*

Grant we may be Peacemakers, that
so we may become the Children of God.
R. *We beseech thee, hear us.*

Grant that whenever we shall be Per-
secuted, Revil'd, or have any Evil spoke
against us, we may suffer it with Pa-
tience, and thus seek the Kingdom of
Heaven. R. *We beseech thee, hear us.*

Grant, O God of Mercy, these our
Petitions, because we know that what-
ever our Faith be of Eternity, we can ne-
ver hope to see thy Face in Bliss, if we do
not labour to keep thy Commandments,
and seek thy Favour, by walking in those
Ways which our Blessed Redeemer has
taught us.

We know there are other Ways that
lead to Death Eternal, and these are as
certainly the Damnation of the Believer,
as of the Heathen: Thy Apostle has
express'd to us some of these, as Adul-
tery, Fornication, Uncleanness, Lascivi-
ousness, Idolatry, Witchcraft, Hatred,
Contentions, Emulations, Wrath, Strife,
Dissentions, Sects, Envyings, Murders,
Drunkenness, Revellings; and of these
he pronounces, in thy Name, that such
do these Things shall not inherit thy
Kingdom.

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Having thus the Holy Will manifested to us, and the Ways both of Life and Death plainly laid before us, help us, O God, this Day in chusing the Ways of Life. We honour those who have gone this Way, and thou hast given us great Encouragement to follow them, by the Infinite Récompence they have found of all their Labours. Give us Grace now, we beseech thee, to follow their Example, with the Hopes of their Reward, and suffer us no more to be so Blind as to desire Life Eternal, and yet to live in thy Displeasure, walking daily on in the Ways of Death.

O God, we Bless thee this Day in thy Saints, and we honour their Memory.

R. Help us, we beseech thee, in the Cure of all our Infirmities, and by thy Grace may we so live as to be admitted into that Happy Company.

Let us Pray.

ALmighty and Everlasting God, whose Favour, under One Solemnity, we Celebrate the Merits of all the Saints: Grant, we beseech thee, that our Intercessors being multiplied, we may more plentifully obtain thy desired Mercy. Thro' our Lord Jesus Christ, thy Son.

Pre-

*Presentation of the Blessed Virgin,
Nov. 21.*

Luk. 11. 27, 28.

THIS being a Memorial of that Day, when our Blessed Lady, at the Age of Three Years, was presented to God in the Temple; let us join our selves with this grateful Offering, and beg of God to accept the Oblation we make.

Let us Pray.

WE praise thee, O God, for the Offering that was made thee this Day in the Temple. Happy Infant, who was the Choice of God, who was sanctified by a particular Prerogative, who was Blessed amongst all Women, and by Heaven it Self prepar'd to be Mother of our Redeemer! This was a grateful Present, thus Chosen, thus Prepar'd, thus Sanctified by thee, O God; laid before thee this Day, to acknowledge the Power of thy Grace, to implore thy Blessing, and beg thy Protection for corresponding with that great Dignity to which She was call'd.

We ~~be~~ bless thee, O God, in this Work
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of thy Grace, in this Wonder of thy Mercy, where Humble Clay is thus dignified above Angels, to become Mother to thy Eternal Word Incarnate. Be thou for ever prais'd, O God, in thy own Gifts, and while thy Creatures have the Benefit of thy Mercies may the Glory be thine.

Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be, World without end. *Amen.*

But now, O God, having shewn both thy Power and thy Mercy in this Blessed Infant, and thus taught us to raise our Hopes in thee, look with Mercy likewise upon us, we beseech thee, and while we know ourselves, upon Infinite Titles, to be thine, grant we may now so offer our selves to thee as to remain thine for ever.

Behold therefore, O Blessed Lord, we acknowledge thy Right and Title in us. By thy Hand we have a Being given us; the Continuance of this Being is the Continuance of thy daily Favour to us. 'Tis by thy Bounty our Life has been hitherto supported with Necessaries, and we have Comfort, but what is the Effect of thy Blessing? And while by thy Protection we have been deliver'd from so many Dangers, what has this been less than

than so often repeating to us the Gift of our First Being?

Then as to our Soul, we confess the Forfeiture of our first Happiness by Sin; and being Captives beyond all Possibility of Recovery from Humane Power, we have been rescued from the Devil, and bought at no less a Price than the Blood of thy Only Son. By this Mercy we have had New Life given us, and Provision made of all Helps necessary for the Support of this Life, even so far as to render it Eternal.

Thus are we thine, O God, both as to Body and Soul, and as to all the Blessings and Comforts we enjoy, whether Temporal or Spiritual. But, O God, how little have we shew'd our selves to be thine in the Method of our Lives, whilst earnestly following our own Corrupt Desires, we have liv'd unmindful of thee, and have been no more Solicitous to do thy Will than as if we had no Dependance on thee.

Thus we confess it has been too much; but now, O Blessed Lord, sensible how much we are thine, and how great an Obligation Justice lays upon us of living to thee, behold, to satisfy this Duty, we now offer our selves to thee, as to our God, our Creator, as to our Sovereign Lord and Governour, as to our

Redeemer, Protector and Benefactor, to whom all is due.

To thee we now offer our Souls to become the Temple of the Holy Ghost; we offer our Hearts to be the Seat of Divine Love; we offer our Bodies a Living Sacrifice, Holy and Acceptable to thee, our God; we offer our Senses, our Inclinations and Desires, all to thy Government, to become wholly subject to thy Will, to be commanded, encourag'd or restrain'd, as shall be most pleasing in thy Sight; we offer our Thoughts and our Words to the same Subjection, to have no other Liberty but what thou shalt approve; we offer our Time and our Money to the same Discipline, to be distributed and imploy'd by thy Direction, and no further than as it shall be well-pleasing to thee; we offer our whole selves, and all whatever belongs to us, to thy Holy Will, to order, direct and dispose as thou shalt think fit; because thou being Lord of all, 'tis but just all should be dispos'd by thy Appointment; and thou being All-wise, no Body can call in question thy Orders.

In this manner we make our Oblation this Day, as Justice requires, but it is thy Grace, O God, must confirm the Offering.

Confirm

Confirm it therefore, we beseech thee, and give us such Grace which may make us Just to our Undertaking.

Let us now no more look upon our selves as Masters, either of our selves, or of any Thing belonging to us; but as thy Right, O God, and as wholly depending on thy Orders. Hence let it no more be enough to consider our own Inclination or Will, but in all, whatever we are to do, may we ever enquire what is thy Will; because what belongs to thee ought to be govern'd by thee, O God.

Hence may it be our daily Care not to suffer Self-love, Sensuality, Pride on the World, to take this Command out of thy Hand; and whenever these, or any other like Evil Spirit, endeavours to usurp this Power, then may we defend thy Right, O God, and cry out, *We belong to God; his Enemies shall not command in us.*

May this, O Blessed Lord, be our constant Practice, and we most earnestly beseech thee to help us in it: Help us to maintain what is thine, and may we no more be so false as to betray thy Right. Thy Grace is able to effect this in us, notwithstanding all our Weakness; have regard therefore to us, and according to

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our Infirmities so shew thy Mercy, and give us Strength that what we have now offer'd to thee may be in thy daily Protection, and abide thine for ever.
Amen.

Let us Pray.

O God, who wast pleas'd that the Blessed Virgin *Mary*, the Temple of the Holy Ghost, should this Day be presented in the Temple; grant. we beseech thee, that by her Intercession we may be presented in the Temple of thy Glory. Thro' our Lord Jesus Christ, thy Son.

On this Day Parents may thus Offer their Children to God.

O God, who hast blest me with an Offspring, mercifully take into thy Protection thy own Gift; behold I offer them to thee, most earnestly beseeching thee to be a Father to them.

Preserve that Life which thou hast given them, if it be thy Blessed Will, and direct it to thy Glory, that they may be thy Servants here, and come at length to the Possession of that Crown which Christ our Redeemer has purchas'd for them.

For

For this End, I beseech thee, O God, let thy Holy Grace grow up with them, and encrease with their Strength and Years; that by this Heavenly Assistance they may be enabled to go thro' all the Difficulties of Life, govern their own Passions, and overcome all the Snares of the Devil and the World.

Hear me, O most Loving Father, in this Petition, because very many and great are the Weaknesses of our Nature, and so many are the Dangers of this Life, that every Soul which is not secur'd by thee must unavoidably perish in them.

To thee therefore I offer, and to thy Fatherly Protection, O Blessed Lord, I recommend these whom by me thou hast brought into this unhappy World: Be thou a continual Watch over them, and preserve them all their Life in all Dangers both of Soul and Body: Be thou their Guide, and lead them on in the Ways of thy Commandments: Be thou their Counsel, and in all Proposals of this Life, or the next, let thy Grace direct their Resolutions, and determine their Choice, till for thy Glory, and their own Everlasting Good: Be thou their God, and by thy continual Help may they be secur'd against all Temptations, and strengthened as to stand Faithful a-

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midst

amidst all the Solicitations of a Deceitful World.

Leave them not to themselves, I beseech thee, nor to the Conduct of their own Passions; let not Vanity prevail in them, nor the Love of an Idle and Undisciplin'd Life; preserve them from Intemperance, from all that is Immoderate, and suffer not Ill Company to draw them into Sin.

Give them such Discretion as is necessary for a Christian Life; give them such a Sense of their Duty to thee, that they may ever labour to be Faithful to thee, and walk in all thy Commandments; make them Careful in all the Obligations of their State, and give them Patience under whatever Trials thou shalt ordain for them.

Thus, O God, may they live many Years a Comfort to their Friends, and doing Good in their Generation; and let this be their greatest Concern, to lay up Treasures in Heaven, to seek thee and love thee with all their Hearts, that so they may obtain the End of their Creation, in the everlasting Possession of thee their Lord and their God.

In this manner I offer to thee, O Lord, the Children thou hast given me, beseeching thee to accept them in Union with
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that Holy Offering that was made t'ee this Day in the Temple ; and this one thing I ask for my self, that as to whatever Part of their Education belongs to me I may faithfully and carefully perform it, and with so much Discretion, that there may be no kind of Miscarriage thro' my Fault, but that I may do and order all Things in such a manner as may most effectually contribute to their Temporal Comfort, and Eternal Good. And for this, O Merciful Lord, I beg the daily Assistance of thy Heavenly Light and Strength, for without this I must certainly fail in my Charge. Be merciful therefore to me, O God, and help me.

S. Andrew, Nov. 30.

Mat. 4. 18, 22.

[T being the Day of S. Andrew the Apostle, who being call'd by Christ while he was casting his Net into the Sea, immediately left all and follow'd him ; let us now make it our Petition to God, that we also may truly become the Disciples of Christ, and follow where-ever he calls.

• *Let*

Let us Pray.

O God, who, in thy Apostles, hast taught us what it is to be a Follower of Christ, be favourable to us on this Day, which lays before us so great an Example, and grant that from him we may learn, with proportion to our respective Circumstances, how to become in earnest the Disciples of Christ.

Teach us, at least, that one Lesson, of leaving our Nets for him, and upon his Call. For thou know'st, O God, that we have our Nets, in which we are engag'd: Thou know'st how far we are entangled in them, either so as to be wholly drawn from thee, or very much hinder'd in thy Service.

How this stands with us is wholly known to thee, the Searcher of Hearts: But in whatever manner it be, we here confess it before thee to be our Misfortunes, and we most earnestly beseech thee, on this Day of thy Apostle, that we may learn to forsake our Nets.

Grant therefore we may open our Hearts to Christ calling upon us: Grant we may have a true Sense of his Infinite Mercy and Love to our Souls, who so often puts us in mind of our Unhappiness.

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happiness, so often calls us from our Evil Ways, and suffers us not to find Rest out of him.

O God, this is a great Mercy to us, who might otherwise go on Blind and Unthinking into the Depth of Sin, and irrecoverable Misery. Blessed therefore be our Redeemer for this his Goodness, but leave not this Mercy, O God, unfinished in us; perfect it, we beseech thee, and by thy Grace so quicken us with a Sense of Gratitude to him, and of our own Interest, that we may with Violence break from all our Snares, remove all Impediments, and overcome all those Weaknesses, which have hitherto kept us back, and been our hindrance from following where he has call'd.

Give ear to our Petition, O God, in this Point, and shew Mercy to us, for we confess here the great want we have of thy Mercy. We often see our Disorders, and foresee something of the Unhappiness, into which they lead us; we see a Necessity of changing our Life, and often make Proposals of it: But Ah, Blessed God! How soon do we forget all such Purposes! How little is enough to overthrow all our Resolutions! And thus we still find our selves going on in the same Way which we so often purpos'd

pos'd to forsake. This is one Principal Occasion of our Unhappiness; but now, O Blessed God, we beseech thee to remove it. Confirm our Resolutions of Amendment, and give us Grace effectually to forsake whatever, by the Direction of the Gospel, we are to forsake. Make us steady in this, and secure us by thy Fatherly Hand against all Relapses.

Let us no more live on in Sinful Ways, no more walk on in Dangerous Ways, no more nourish Poison in our Breast, no more seek Divertisement with the hazard of Eternity, no more follow the World and Self-love to the Brink of Hell: No, O most Loving Father, let it be no longer thus with us; Call us from this Unhappiness, and, by the Help of thy Grace, may we in earnest forsake it.

Let not Custom prevail, or evermore by its Violence carry us back to our evil Ways. R. *Amen.*

Let not Self-love have Power against us. R. *Amen.*

Let no Favour to Inclinations make us false to our Purposes. R. *Amen.*

Let not the World, or any Example, discourage us from pursuing our Resolutions. R. *Amen.*

Let not Company be able to move us
from

from our good Designs. R. *Amen.*

Let not an Inconstant, Unthinking Temper any more be the Occasion of forsaking the Ways of the Gospel. R. *Amen.*

No, Blessed Lord, let nothing prevail; but from the Example of thy Apostles may we learn so to follow thee, as, like them, never to forsake thee, but still to persevere, amidst all Difficulties, till we come to a State which will admit of no Separations. *Amen.*

S. Andrew having follow'd Christ, and faithfully discharg'd the Apostolick Function in preaching the Gospel, was at length seiz'd and condemn'd to die on a Cross; which was so far from being a Terror to him, that he express'd a great Desire, by such a Death, to give up his Soul to God, and therefore embraced the Cross with Joy; hence let us pray this Day for a large Portion of his Holy Spirit, that from his Example we may learn to bear our Cross with Patience and Comfort.

Let us Pray.

O God, who both for our Trial and Punishment hast been pleas'd that our Life should be mixt with many Tribulations, mercifully assist us with thy Holy Grace, that we may bear them with

with such a Spirit as becomes the Disciples of Jesus.

Such a Spirit, O Blessed Lord, as we see in this Holy Apostle, who desirous of following his Master, was not afraid of the Cross; but knowing how great an Advantage it would be to him, embraced it with Joy, esteeming it an Honour for the Disciple to come so near the Resemblance of his Master's Death.

O Blessed Jesus, 'tis a Comfort to us to see thy Apostles inherit so much of thy Spirit, and taking up their Cross, as thou commandest, to follow thee with Joy: Eternal Praise be to thy Holy Name, for this thy Mercy to them; for this we bow down and adore thee, for this may all Generations glorifie thee for ever.

But while we admire and honour this Holy Spirit in these thy Faithful Servants, we have Reason to be confounded within our selves, who professing to follow the same Master, can discover so very little of their Spirit in us.

Who acknowledge it our Duty to bear all Troubles with Patience; who believe the Rewards thou hast promis'd to such as take up their Cross; who honour all those as Happy who have suffer'd for thee; and yet when it comes to our share

share to suffer any thing, tho' but inconsiderable, immediately lose all Patience, forget our Profession, with all thy Promises, and begin to sink under the Thoughts of our Unhappiness, as if the Cross belong'd not to us, and was not design'd to exercise, but destroy, our Faith.

This, O God, we confess to be too much our Practice, and we see it so very contrary to our Profession, that we cannot own our Weakness without shame; we cannot reflect upon it without humbling our selves before thee, and beseeching thy Goodness to have Compassion on us, and by thy Heavenly Grace to remedy this our Unhappiness.

Wherefore, O God of Infinite Mercy, behold we bow down before thee. we confess all our Impatience, and want of Resignation; and that however we profess the Gospel, we are but little acquainted with the Spirit of Jesus. We beseech thee to look upon us, to give us new Strength, and a new Spirit, that we may not only admire in others, but likewise find in our selves the Spirit of our Master.

O God, if it be thy Blessed Will take from us our usual Weakness, which we often experience in time of any Trouble

ble. Moderate in us all kind of Passion, Fretfulness, Impatience and Dejection of Spirit. We are very sensible these are not at all agreeable to the Gospel, they become not a Disciple of the Cross.

Wherefore we most earnestly implore thy Goodness, O Jesus, to help us in this Point. Raise in us a Detestation of what is so very unlike thy Spirit, and the Example thou hast given us: Break the Force of Ill Custom in us, and by thy Grace change our unhappy Temper.

Thy Love is Infinite to us, unhappy Sinners, and thy Power is equal to thy Love: Both we, and all that is in us, is wholly subject to thee: Command therefore, O Jesus, these Poor Worms, and let nothing be found in us Rebellious to thee. Moderate in us all kind of Passion, Fretfulness, Impatience and Dejection of Spirit, for we know these are not agreeable to the Gospel, nor becoming the Disciples of the Cross.

Give us therefore, we beseech thee, an Humble Mind, and True, Solid Patience, that with a Peaceable Submission we may bear all the Troubles of this Life. *R. Grant us this, O God, because neither Impatience nor Dejection become the Disciples of the Cross.*

Give

Give us, we beseech thee, a true Sense of thy All-governing Power, and hence may we receive with Content whatever befalls us by thy Appointment or Permission. *R. Grant us this, O God, because neither Impatience nor Dejection become the Disciples of the Cross.*

Give us, we beseech thee, such a lively Faith, that we may know how to value the Love of our Jesus crucified, and even rejoice in being united with him, in bearing our Cross. *R. Grant us this, O God, because neither Impatience nor Dejection become the Disciples of the Cross.*

Give us, we beseech thee, such a Government of our selves, that we may keep in Subjection all those Inclinations, Moions, Passions, and Inward Disturbance, which put us out of that Way which thou, O Jesus, and thy Apostles have taught us. *R. Grant us this, O God, because 'tis Patience, and even bearing the Cross with Comfort, becomes the Disciples of the Cross.*

Grant these our Petitions, O God, and on this Day of thy Apostle, who express'd such a Love for the Cross, may we renounce all those evil Ways which are unbecoming the Cross, and from this Time begin to suffer as thou, O Jesus, hast taught us both in thy self and thy
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Apostles. Let this be thy Mercy tous this Day; and now, as often as we perceive any Cross prepar'd for us may we embrace it with Joy, as S. *Andrew* did. *Amen.*

Let us Pray.

WE humbly beseech thy Majesty, O Lord, that as the Apostle S. *Andrew* was both a Preacher and Governour in thy Church, so he may be a perpetual Intercessor with thee in our behalf. Thro' our Lo. d Jesus Christ, thy Son.

*Conception of the Blessed Virgin,
Dec. 8.*

Mat. 1. 1, 16.

THIS being the Day of the Conception of the Bless'd Virgin, let us give Thanks to Almighty God for this his Mercy in the Singular Prerogatives of the Blessed Virgin, and in thus preparing for the Redemption of Man.

Let us Pray.

THIS Day was Conceived the Blessed Virgin Mary from the Stock of David, by whom Salvation appear'd to Believers, whose Glorious Life gave Light to the World; let us Celebrate with Joy

Joy the Conception of the Blessed Virgin.

R. Let us Celebrate the Conception of the Blessed Virgin; let us adore Christ her Son, our Lord.

This is that Glorious Virgin who was promis'd from the beginning of the World that she Should bruise the Serpent's Head, and by her Seed concur to the Redemption of Man.

R. Let us Celebrate the Conception of the Blessed Virgin; let us adore Christ her Son, our Lord.

This is that Glorious Virgin whose Humility our Lord regarded, and was chosen out of all Women to be Mother of our Redeemer.

R. Let us Celebrate the Conception of the Blessed Virgin; let us adore Christ her Son, our Lord.

This is that Glorious Virgin, who by a Message from Heaven was declar'd Full of Grace, and that our Lord was with her, and by the Spirit of God is stil'd, Blessed amongst Women.

R. Let us Celebrate the Conception of the Blessed Virgin; let us adore Christ her Son, our Lord.

This is that Glorious Virgin who, upon the Angel declaring, conceiv'd the Saviour of the World, and became Mother of our Redeemer.

R. Let

R. Let us Celebrate the Conception of the Blessed Virgin ; let us adore Christ her Son, our Lord.

Let us Pray.

O GOD, who in the Conception of the Blessed Virgin didst prepare for the great Work of Man's Redemption ; Grant that we who have a true Faith of this Mercy may now find the Effects of it in the Good of our Souls.

And be thou blessed, O God, on this Day ; may the Works of thy Mercy be the Encrease of thy Glory : For this End behold we now bow down, adore and magnify thy Holy Name, giving Thanks for all thy Goodness to us undeserving Sinners, and beseeching thee that the Sense of thy Mercies may enter into our Hearts, as to go beyond the Ceremony of keeping a Day, and oblige us to be ever Faithful to thee. *Amen.*

On this Festival let us put our Petitions to God, that whereas his Grace was so eminent in the Blessed Virgin, as to appear in so many Prerogatives of Holiness, we also may on this Day partake of the same Divine Gift, and imitate those Virtues which in her we admire.

Let

Let us Pray.

O God of Mercy, look upon us, we beseech thee, this Day, that while we honour thy Gifts in the Blessed Virgin, we may endeavour to imitate her Virtues, and have a Part in that Glory which is the Reward of her Sanctity.

There is nothing we can desire more than thy Favour, O God; and by what Mans can we more effectually seek it than by following her Example, who was so Grateful in thy Sight? Grant therefore it may be our daily Endeavours to follow there where we see her so well-pleasing to thee.

It was her great Humility which first turn'd thy Eyes upon her; for this wast thou pleas'd to distinguish her by particular Blessings from all Women, and chuse her to be Mother of our Lord. Grant we may endeavour to imitate her in her Humility. *R. Grant it, O Lord, we beseech thee.*

For this End, O Lord, grant we may never value our selves, or despise our Neighbour, upon any suppos'd Advantage, but ever give the Glory to thee, our God, and still remain Humble in our own Eyes under the Conviction of our own
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own real and manifold Unworthiness.
R. Grant this, O Lord, we beseech thee.

Grant that upon the lively Sense of our own Sinful Unworthiness against thee, our God, we may ever judge our selves the most Vile and Contemptible of all thy Creatures; and hence conclude it an unreasonable Injustice for us to use any Means, either in Words or Actions, for gaining Esteem, or being thought Valuable in the World. *R. Grant this, O Lord, we beseech thee.*

Grant that upon the same Motive we may conclude Contempt to be our Due, and hence receive all Reproach, Contempt, Abjection and Oppression, whether from thy Hand, O God, or from our Neighbour, with a contented Mind, and ever humble our selves under it, as justly belonging to us. *R. Grant this, O Lord, we beseech thee.*

The Singular Purity of the Blessed Virgin being likewise what very much recommended her to thy Favour, O God, we ask likewise this Grace, that we may obtain a clean Heart, and never do any thing that can defile it.

Let thy Grace therefore, O God, strengthen us against all Evil of this kind, and for this End help us, we beseech thee,

thee, in keeping a strict Watch upon our Hearts, that we may fence it against all Sensual Affections, and never suffer it to take any Pleasure in what is so contrary to the Sanctity of our Profession, and so displeasing to thee.

Help us likewise, O Merciful Lord, in keeping a like Guard upon our Thoughts, so as to allow them no liberty of Sinful Amusements; but, without any Delay, to banish from them whatever is in itself evil, or under any disguise, is likely to lead into Sin.

Teach us likewise, O Lord, to govern our Words, our Actions, and all our Senses, so as to let none of these be the Instruments of Sin. We know, O God, how Holy our Profession is; we know how Solemnly we have renounc'd the Devil and his Works; we know with how great a Price we have been redeem'd from the Slavery of the Devil; and therefore that it must be a Sin unto Damnation to give our Hearts, our Body, our Tongue, our Senses, after this, to the Command and Service of the Devil.

Deliver us therefore, O God, we beseech thee, from all his Snares, give us Strength to stand against his Assaults, and may we never concur in any thing that can be Serviceable to the Designs he

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has

has of our Ruin. Create in us a clean Heart, and by this may we labour to see thee, our God, and be Companions of those who follow the Lamb.

There being also a Wonderful Conformity in the Blessed Virgin, by which she became entirely resign'd to thy Holy Will under all Troubles, and in this was well-pleasing to thee, mercifully grant, O Blessed Lord, that it may be our daily Endeavour in this to follow her Steps.

That in Time of Trouble we may labour to be Patient. *R. Grant this, O God.*

That under every Weight we may labour to preserve a compos'd Mind. *R. Grant this, O God.*

That under all Disappointments, Losses and Afflictions, we may with a ready Submission embrace all thy Appointments. *R. Grant this, O God.*

That in all Inward Oppression, Pain, Sickness, and in Death, our Will may be wholly resign'd to thine, O God. *R. Grant this, O God.*

Let us Pray.

O Almighty and Everlasting God, who know'st the great Difficulty we have in all kind of Suffering, and how many

many Ways we offend thee, thro' our usual Impatience, Grant us now, we beseech thee, a better Spirit, and Confirm us in such a True Submission, that amidst all kinds of Troubles we may stand Firm, and never lose our Peace in thee.

Grant us likewise such a solid Zeal for all that is Good, that we may at all Times set before us the Life of the Blessed Virgin *Mary*, and from her Example and Crown be spur'd on to the Imitation of whatever we see Eminent in her; that tho' we can have no Hopes of coming up with her, yet we may have the Comfort of following her, tho' at a distance; Grant us, O Lord, thy Grace, for 'tis thus only we can hope to see the Effect of our Prayers.

Let us Pray.

WE beseech thee, O Lord, bestow on thy Servants the Gift of thy Heavenly Grace, that the Solemnity of the Blessed Virgin's Conception may be to them the Increase of Peace, to whom her bringing forth a Son was the Beginning of Salvation. Through our Lord Jesus Christ, thy Son, who Lives.

Ember-Wednesday in December.

IT being Ember-Week, in which we are required to humble our selves in Fasting and Prayer; let us comply with the Orders of the Church, and now offer both our Fast and our Prayer to Almighty God, as the Church directs. And first let us pray for the Fruits of the Earth.

O God, by whose Blessing the Earth is fruitful for the Relief of our Necessities, be favourable to us at this Time, and give thy wonted Blessing to the Earth, that whatever Seed is committed to it may bring forth its encrease for our Support and Comfort; and that finding the wonderful Effects of thy Goodness, we may be mindful of the Mercy, and give thee the Glory.

Wherefore, O God, we beseech thee, look not upon our Unworthiness, nor upon those manifold Sins by which we ungratefully abuse the Fruits of the Earth, in the Support of our Luxury, Gluttony and Intemperance: For if thou regardest these, we confess nothing can be expected by us but the withdrawing of all thy Blessings in punishment of our Iniquities.

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We beseech thee therefore, O God, let not thy Justice, but thy Mercy, take place: We confess our Sins while we ask thy Favours, and hope, that as in former Times thou hast been mov'd with Compassion upon thy People, upon their humbling themselves in Fasting and Prayer, so likewise thou wilt have regard to our Humiliation, and deal with us more mercifully than our Sins deserve.

Hear us therefore, O God, and for the sake of thy Elect continue to us thy usual Blessings. Let the Earth be water'd with thy Heavenly Dew, and by thy Benediction may it bring its Increase, that we being supplied with our Necessary Support, may every Day praise thy Name, and in partaking of thy Gifts never fail in our Thanksgiving to thee the Giver.

Let us pray likewise for all those who at this Time receive Holy Orders.

O God, who hast ordain'd thy Church to be provided with Pastors for the Good of the Flock, have Mercy on all those who at this Time are promoted to Holy Orders. Give them a Spirit answerable to their Function, that they may be as a Light to all those who are to

318 Ember-Wednesday in Decem.

be under their Charge. Give them a Zeal for the Good of Souls, that they may be ready to do good to all, according to their Necessities, and be prepar'd at all Times to give their Life for their Flock.

And since thou hast call'd them out of the World, let the World, we beseech thee, have no part in them; Grant therefore they may separate themselves from all its Corrupt and Dangerous Ways, and never do any thing unbecoming the Sanctity of their State. Take from them all Degrees of Covetousness, and may they do nothing for filthy Lucre sake.

O God, be thou their Guide and Counsel in all their Ways, both in their Business, in their Conversation and Divertisements, that in no part of their Lives they may give Offence to any, but do all to the Edification of their Neighbour, and to the Encrease of thy Glory.
O God.

*Let us Pray likewise for a Seasonable
Time that God would preserve us
from all Pestilential Distempers.*

O God, in whose Hands are all Creatures, mercifully dispose all so that
they

they may contribute to our Life and Health, and not to our Destruction. We must acknowledge we have offended thee in all thy Creatures, and that if all these were to be arm'd against us we could not Complain of any Injustice, because our Sins deserve even the greatest of thy Rigours.

But, O God, behold we appeal to thy Goodness, beseeching thee to forgive our Iniquities, and to oblige us to be more Faithful to thee by the Wonders of thy Mercy, and not of thy Justice. Wherefore, O God, have Compassion on us at present, and grant us a good Season; deliver us from all Pestilential Distempers, whether in Man or Beast; give us a healthful Time, and by the Enjoyment of thy Blessings convince us of our Ingratitude, and overcome our Evil by thy Good. Hear us, O Blessed Lord; look upon the Humiliation of thy People, and mercifully grant our Requests. *Amen.*

The same is to be repeated on Friday and Saturday of this Week.

S. Thomas, Dec. 21.

John 20. 24, 29.

THIS being the Day of S. Thomas the Apostle, who, when Jesus was going into Judea, and his Disciples apprehended great danger, cried out to them, Let us also go and die with him; hence let us take Occasion to beg of God this Spirit, that we may ever accompany Christ in all his Ways, and rather venture our Lives than depart from him.

Let us Pray.

GOD, by the Direction of whose Goodness we are requir'd to observe the Days of the Apostles, that by honouring their Memories we may be led on and encourag'd by their Example, mercifully grant we may keep this Day with such a Disposition of Sincere Piety and Faith, that we may receive the Effects thy Goodness has design'd for thy Faithful in the Institution of it.

And since we have so Eminent an Example of Zeal in the Apostle, whose Festival we Celebrate this Day, grant
us,

us. we beseech thee, O Lord, such Grace, that we may learn this Lesson, and every Day live in the Practice of it.

Grant we may become True Disciples of our Master, and not only follow him in such easie Ways, where we have Inclination or Interest to lead us on, but likewise where we have Difficulties and Discouragements to meet us, that being prov'd in these, and found Faithful, we may receive from thee an Everlasting Crown.

Grant we may unite our selves every Day with the Sacrifice of Christ upon the Cross, that as he offer'd himself to Death for us, so likewise, with this Apostle, we may be always in a Disposition of Dying with him.

Hence, O God, we ask this Spirit of thee, that we may at all times be upon the watch, to observe what part of our Lives Christ demands of us, and as his Law requires of us, so we may be ready to make a surrender.

If he calls upon us, in the Discharge of our Duty, to part with our Ease and our Rest, Grant we may surrender it, and so far be prepar'd to join our Sacrifice with his, and die with him.

R. *Grant this, O Lord, we beseech thee.*

If he calls upon us for the observance of his Commands, to part with our Inclinations and Desires, Grant we may surrender them, and so far be prepar'd to join our Sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he calls upon us to part with Company, and from the Ways of the World, that so we may forsake the Dangers of Sin, and live by his Spirit, Grant we may surrender our selves, and so far be prepar'd to join our Sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he calls upon us by the Appointments of his Providence to go thro' many Troubles, or by Losses, Pain or Sicknes, to part with all the Comforts of Life, and be forsaken by Men, Grant we may surrender our selves, and so far be prepar'd to join our Sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he calls upon us to part with our Goods, our Liberty or Life, in testimony of our Fidelity to his Gospel, Grant we may surrender our selves, and be
pre-

prepar'd even so far to join our Sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

Hear us, O Lord, we beseech thee, and mercifully grant these our Petitions, for we are sensible, that being the Disciples of Christ 'tis our Duty to follow him; and that being bought with the Price of his Blood we are now his Right and Property, and we cannot refuse whatever he demands of us, tho' it be our Lives, without the Guilt of Injustice.

Deliver us therefore. O Merciful Lord, from all Niceness and Immoderate Self-love, such as sacrifices our Lives to our own Inclinations, and not bearing the Difficulties of Self-denial, makes us Strangers to the Ways of thy Gospel; but grant us, we beseech thee, this part of an Apostolick Spirit, that we may be ever ready to follow thee where-ever thou call us, and never permit any Arguments of Self-love or the World to hinder us in this our Obedience. Come Jesus, behold we open our Hearts to thee; come take Possession of us, and let thy Holy Spirit enlighten, direct and govern us, both now and for ever. *Amen.*

S. Tho-

S. Thomas having doubted of Christ's Resurrection, was so far favour'd by his Master as to put his Hands into his Sacred Wounds, and thus being cur'd of his Incredulity, cry'd out, My Lord and my God; hence let us make it our Petition that God would please to confirm us against all Doubts of Faith, and likewise deliver the whole World from Error and Infidelity.

Let us Pray.

O GOD, who see'st our manifold Weakness, and that we have no Remedy but from thy Hands, have Compassion on us, and be our Physician; heal all our Distempers, but particularly on this Day we beg the like Mercy thou wast pleas'd to shew to this thy Apostle: Suppress all Seeds of Infidelity that yet lye conceal'd in our Hearts, remove all Doubts, and mercifully confirm us in all those Truths which thou hast reveal'd.

Deliver us from all undue workings of our *Imagination*, teach us to keep it within the Bounds of a just Restraint, and never suffer us to be so Indiscreet as to confide in such an Undertaker, when it pretends to be an Examiner and Judge of thy Mysteries.

Deli-

Deliver us, O God, from the ill Effects of a boundless Curiosity: And where thou hast been pleas'd to set a Veil, teach us to be content, and never presume to remove it till it be done by thy Hand.

Deliver us from the Unreasonable Attempts of our own Reason, and let thy Grace be the Guide of this our Guiding Faculty. Prevent our being Wise in our own Conceits, and never let us undertake to measure what at present we cannot see nor comprehend..

Teach us to submit to the Darkness of our State; and since the Desire of knowing was the first Occasion of Sin, may we now be content with the Punishment of it, and embrace the Justice of being bound to believe without seeing.

Thus, O God, may all our Faculties be subject to thee, and confess thee to be their Lord and their God by a ready Submission to what thou hast reveal'd. For my Part I acknowledge here before thee the Weakness and Uncertainty of my Reason and Judgment; I am subject to great Mistakes about common Objects, and am still worsted in all my Enquiries, and how then can I pretend
to

to determine Mysteries, and pronounce upon Things Divine, without the Guilt of Presumption, and the Danger of Error?

Wherefore, O God, I here declare I have an entire Distrust in my self, and my Confidence is in thee. Thou art the Essential Truth, and canst not be deceiv'd; and I can have no Security from Error but by hearing and believing thee. Hence, O Eternal Truth, I firmly assent, with an undoubting Faith, to all whatever thou hast taught, whether by thy self, or by those whom thou hast commanded me to hear: I give no Commission to my Reason to examine thy Truths, to see whether it approves them; but I only examine this one Point, Whether they have thy Authority for being receiv'd, and with this I believe. For my Reason, O God, has nothing to do but to submit without doubting, where there is no doubt of what thou hast said.

I beseech thee, O God, may this be my Method all my Life, and let thy Grace so strengthen me in it, that neither any Temptation of the Devil, nor Melancholly Clouds, nor vain Philosophy, nor Delusion of Reason, may ever oblige
me

me to forsake it. Grant this, O God, and thus may I go on steady amidst all my Natural Blindness and Weakness.

Grant the like Favour, O Lord, we beseech thee, to all Christians. Open the Eyes of such as are in Error, in whatever Part of the World they be, and mercifully direct them to the Truth: In particular we ask for this Nation, that thou would'st please to heal all its Divisions, and bring all to the Unity of Faith: Remove all Blindness and Passion, and open the Hearts of all to understand how great an Interest they have in Truth.

Have Mercy likewise on all those Barbarous and Infidel Nations who have not a Knowledge of thee their God, or of Jesus Christ, whom thou hast sent. Thou hast Infinite Ways in thy Providence by which thou canst give them new Light, and bring them into thy Fold; shew this Mercy to them, we beseech thee, that all Nations may praise thy Goodness, and with one Voice glorifie thy Holy Name.

Let us Pray.

Grant, O Lord, we beseech thee, we may rejoice in the Solemnity of
Tho-

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Thomas thy Blessed Apostle; that we may be always reliev'd by his Patronage, and with a becoming Piety follow him in his Faith. Thro' our Lord Jesus Christ, thy Son.

Conversion of S. Paul, Jan. 25.

Mat. 19. 27, 29.

THIS being the Memorial of S. Paul's Conversion, when God call'd this great Persecutor of the Church to become so great an Apostle; let us on this Day implore the Mercy of God that he will likewise call us from all our Evil Ways, and make us his Faithful Servants.

Let us Pray.

O Almighty and Everlasting God, whose Mercy is above all thy Works, and who hast given us a particular Instance of thy Goodness in the Wonderful Conversion of this Great Apostle: Grant, we beseech thee, that by the Encouragement of this Day's Mercy we may duly seek for Mercy, and effectually find it.

O

O God, to whom is known the unhappy State of our Souls, thro' the many Iniquities we have committed, and the great Corruption to which we are at present subject, have Compassion on us, we beseech thee, and now touch our Hearts with a powerful Grace, that we may have a true Sense of our own inward Deformity, and a real Horror of all our Sins.

Make us now understand how great has been the Evil in forsaking thee our God, and in persecuting Jesus Christ by our Iniquities, who has shed his Blood for our Salvation. Open our Hearts that we may see all the Evil we have done, and no longer go on Blind and Perverse to our own Destruction.

Stop us now in our Way, and let thy Heavenly Light shine upon us: Humble us to the Ground with *Saul*, and may the Apprehension of thy Judgments seize us with Terror: Give us a Dislike of our own Ways, and being convinc'd of the Corruption of our own Wills, may we now surrender our selves entirely to the Conduct of thine, and with this Convert cry out, *Lord, what wilt thou have us do?*

O God of Infinite Mercy, shew this Mercy to us, and now (by thy Grace) change our Hearts. Give us a sincere and hearty Repentance; let us no more be deceiv'd with passing Purposes, but in good earnest forsake the Evil we have done, and undertake such Methods by which we may overcome whatever Corruption is our present Danger.

Thou wast pleas'd to direct *Soul* to One who was to teach him thy Will, and instruct him in all he was to do, shew the like Mercy to us also, O God, and let thy Providence put us under such Conduct where we may be truly taught thy Holy Will. Hence, O Blessed Lord, we beseech thee to deliver us from all Deceit, and while we propose to our selves Repentance, may we never be so Contradictory to our own Delights as to decline those Persons who are most likely to teach us the Ways of true Repentance, and of thy Holy Will.

Grant likewise, in making our Peace with thee, we may farther observe thy own Method in the Conversion of this Sinner. He was Three Days Blind; that is, by thy Order had his Eyes shut against the World, and totally retir'd from it for Three Days: For the same Time he kept

kept a most rigorous Fast, without Eating or Drinking, and continu'd in Prayer. Thus was Time given him for Humiliation, Contrition and Penance, before *Ananias* impos'd his Hands upon him as the Minister of Christ.

O God, this being thy own Prescription, in reconciling a Sinner, and this in the New Law ; Grant we may hence take our Measures ; and as often as we depart from thee by Sin, endeavour by these Steps to return to thee, and seek the Favour of thy Peace. O God, if ever my Unhappiness be such as to go at a distance from thee, may *S. Paul's* Conversion be the Rule of mine ; for thus I may hope it to be Sincere.

But not only to us, but to all Sinners, O Lord, extend the Mercy of this Day. To thy Infinite Goodness therefore we recommend, O God, all such as by Sin are under thy Displeasure, beseeching thee that, with *Saul*, they may find the Effects of thy Compassion.

Have Mercy on all those who persecute thy Church, and are injurious to Christ in his Members. Open their Eyes, O Lord, we beseech thee, that they may see the Injustice of their Ways ; that they may no longer be carried on by a mistaken Zeal, and think they do thee Service,
while

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while they are striking at thy Servants. Touch their Hearts, O God, and with *Saul* may all these receive new Light, and be Converted to thee.

Let all others, O Blessed Lord, partake of thy Mercy, who live in a Sinful State, who have turn'd away their Eyes from their God, and work Iniquity. Leave not these, we beseech thee, to themselves, nor give them up to a Reprobate Sense; but let thy Goodness be mov'd upon them, and give them a Sense of their Unhappiness.

We can plead nothing for them, being, thro' their Sins, unworthy of all thy Favours: But, O God, we appeal to thy Infinite Goodness, to that Goodness which in Compassion to Sinners sent thy Only Son to seek the Lost Sheep, and bring him back to thy Fold. Let this have regard to them, for behold they as are so many Sheep gone astray, and must certainly be lost forever, if thou, O Lord, dost not stop them in their evil Ways, and recal them to their Duty.

Shew this Mercy therefore to them, we beseech thee, and have Compassion on all in Sin. Let not thy own Creatures any longer live on in Rebellion against thee, nor those who have been Redeem'd any more trample on the Blood of the Lamb,

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Lamb. Renew thy Mercies in them, and let not their Iniquity be a check to thy Goodness, since 'tis the Glory of Mercy to do good to the Unworthy.

Hear our Prayers, O most Loving and Bountiful Lord, and let not so many Wretches perish in their Sin: Behold, after so many Ages, we glorifie thee for thy Mercy to this Apostle: Let other Sinners partake of the same that thy Name may be glorify'd by all Generations.

Let us Pray.

O GOD, who hast instructed the whole World by the Preaching of Blessed *Paul*, thy Apostle, grant, we beseech thee, that we who this Day Celebrate his Conversion, may, by his Example, come to the Possession of thee. Thro' our Lord Jesus-Christ, thy Son.

The

*The Purification of the Blessed
Virgin, Feb. 2.*

Luk. 2. 22, 32.

THIS being the Day when the Blessed Virgin, as was prescrib'd by the Law of Moses, went to the Temple to be purified, after her Delivery, and to present her Son Jesus to our Lord; let us go likewise without the Temple, and there offer our Prayers, as we are directed by the Ceremony of this Day.

Let us Pray.

WE give thee Praise, O Eternal God, for the Subject of this Day's Devotion; for the great Humility in thy Son Jesus, and in his Virgin-mother, in complying with a Ceremony of the Law, to which they were nothing oblig'd; such a Ceremony as seem'd to dishonour the Divinity of the Son, and the Privilege of the Mother, in the Sanctity of her Conceiving and being Deliver'd.

This, O God, was a great Condescension, that thy Eternal Son, with the Blessed Virgin, should appear in the
Rank

Rank of Sinners, and voluntarily submit to such a Law, which in the Eye of the World puts them upon the Level with the rest of Mankind, with all that are Born of the Seed of *Adam*.

It was another Humiliation, that thy Only Son being offer'd according to the Law, should be redeem'd with a Pair of Turtles, or Two Young Pigeons, being set, like other Poor Children, at so mean a Rate. But all this is the Effect of thy Mercy to us, for which Eternal Thanks are due to thy Name.

It was to give us an Example, and teach us the Ways grateful to thee, and most effectual for our Salvation. For this End thou wast pleas'd that thy Increated Word, God the Son, Infinite in Holiness, should appear under the Character of a Sinner, being reputed as the meanest of those who are Born of Women, and his Mother, tho' Full of Grace, should take part in the same Humiliation.

O God! How ought we to bow down and adore this Infinite Mercy! And how ought the Pride of us Sinful Worms be confounded at the Sight of Heaven, and all Holiness, being thus humbl'd before us,

O Blessed Lord, we acknowledge
thy

thy Mercy, and our Misery, and now under the Confusion of our intolerable Pride we beseech thee to have Compassion on us, and deliver us from this Monster, which thrives so prodigiously amidst Dirt and Filth.

Give us a true Sense, we beseech thee, of this unhappy Evil, and being by Profession Disciples of Christ our Redeemer, grant us an Abhorrence of that against which he made such early War, and the Interest of which we cannot now espouse, but by being his Enemies. For what can we now have to do with Pride, who are the Followers of a God humbled for our Salvation.

O Blessed Jesus, who hast done so much for us, and especially to teach us this Lesson, that in Pride is our Ruin, and that Humility is the Character which most Effectually recommends us to the Mercy of our God, extend this Mercy to us, and give us a Docil Heart, such a Heart as will allow no Favour to what thou hast forbid, nor pretend to find Rest out of thy Law.

Grant we may, with a jealous Eye, observe all the Motions of Pride, and with Resolution stand against whatever of these we can discover in us. Grant we may weaken it by studied Humiliations,
and

and never depart from thy Ways, upon the apprehension of the World having a meaner Opinion of us.

Teach us to fear all those Methods which the World recommends in favour of Pride; as likewise which Pride recommends in favour of the World, because this is a Confederacy against the Spirit of the Gospel, and we cannot be a Party with it but by forgetting to whom we belong.

But for all those Ways which are in the Practice of Charity, of Self-denial, of Poverty, of Spirit, of Penance, of a Crucified Life, these, O Jesus, may we be zealous to follow, because they are the Ways which thou hast taught us: And however this Practice may be often attended with our own Abjection, with doing what seems beneath us, with what Pride disapproves, and what the World may censure and laugh at, yet, O Blessed Redeemer, let not this be our Discouragement, let not this put us out of the Way, but give us a Spirit to go on there more steddily where we observe our own Humiliation, because it is here we have thee for our Guide; and as by walking in other Ways we shall find Self-love and the World, so by going on in these we shall have the greater Assurance of finding thee. And what is all
P our

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our Profession, what is all our Religion, but for this! Grant therefore, O Jesus, on this Day of thy own Humiliation, and of the Blessed Virgin, we may learn this important Lesson; learn to be humble, learn to walk in all the Ways of an Humble Spirit. *Amen.*

Jesus being this Day presented to our Lord in the Temple, let us this Day make an Offering of our selves to God, and beg that being consecrated to him, we may be his for ever.

O Eternal God, Creator of the World, Sovereign Lord of all things, behold, with the Divine Victim offer'd to thee, this Day in the Temple we offer our selves, our Souls, our Bodies, our Hearts, our Senses, with all whatever belongs to us. Accept, we beseech thee, the Offering we may; take it into thy Protection, and confirm it to thee by thy particular Grace.

We acknowledge, O God, we have been Consecrated to thee by the Blood of our Redeemer; this is done in our Baptism, when our Hearts are Anointed and Consecrated by the Holy Spirit. And most unhappy, if what is thus Consecrated to thee, our God, we give to Idols, and Sacrilegiously prostitute to the Service of the Devil.

Wherefore

Wherefore, O God, sensible of thy undoubted Right in us, and of the danger we are in from our own Corruption of being unjust, we this Day renew the Memory of our Consecration by a new Oblation of our selves to thee, and most earnestly implore thy Help for securing thy own Right in us, so that neither any Corruption within, or Charm without, may be able to draw us from the Duty we owe to thee.

For this End, we beseech thee, O Blessed Redeemer, who wast this Day declar'd the Light of the Gentiles, to become a Light to us, to direct us in all our Ways, we must acknowledge our best discerning Faculties to be very weak of themselves, and so unhappily subject to be impos'd on, that we cannot with any Confidence depend upon them without danger of being led out of the Way.

Hence we can have no Security but under the Conduct of a Safe Guide. And who can be this Guide to us but thou, O Jesus, who being the Wisdom of the Father art not subject to Error, and being the Light of the World hast no Darkness to make thy Conduct hazardous?

Come therefore, O Blessed Jesus, be a Light to us to direct our uncertain
P 2 Steps :

340 *At the taking a Candle.*

Steps: Undertake to Guide us thro' all the Difficult and Dangerous Ways of this our Pilgrimage, and secure us against all the false Lights which on every side are ready to lead us into Snares.

Undertake this Mercy for us, we beseech thee; for 'tis thus only we can hope to be Just, in securing the Offering which now we have made to thee. O Jesus, hear us, and this Day shew thy self a Saviour to us. *Amen.*

Let us Pray.

ALmighty and Everlasting God, we humbly beseech thy Majesty, that as thy Only Son was this Day Presented in the Temple in the Substance of our Flesh, so we likewise, thro' the Effect of thy Grace may be Presented to thee with Clean Hearts. Thro' the same Lord Jesus Christ, thy Son.

After taking a Candle.

Candles being Bless'd and Distributed on this Day in Memory of Christ being acknowledg'd and declar'd the Light of the Gentiles, in taking the Candle we are to
confess

confess Christ to be the True Light of the World, and beg that he will mercifully please to be a Light to us, both living and dying.

O Blessed God, it was the Effect of thy Grace in old *Simeon* that he did this Day take the Infant Jesus in his Arms, and confess him to be the Saviour of the World, and Light of the Gentiles: Behold, with the same Faith, which is likewise thy Gift, I bow down and adore Christ my Redeemer, I acknowledge him to be thy Only Begotten Son, to be God, Equal and Consubstantial with thee from all Eternity.

I confess him to be the Redeemer of the World, and that having taken Flesh of the Virgin *Mary*, he is both God and Man in the same Person. I confess him to be the One Mediator, thro' whom alone we can hope for Salvation; and that for his Infinite Mercy and Love to Man I am bound to adore, serve and love him for ever.

But how can I do this, who am nothing but Weakness, Misery and Sin! Wherefore, O Jesus, behold I turn to thee, and implore thy Goodness in behalf of this poor, unhappy Sinner. Undertake my Protection, I beseech thee, and teach me thy Holy Will.

I have but this one thing above all others to do, which is to seek my God, and to obtain in him Everlasting Rest. But how unhappy am I who have the World, with its various Cheats, every Day endeavouring to draw me out of the Way, who have my Friends leading me into many Snares; and, which is worse, who have so many Passions to corrupt my Reason, that with plausible Arguments I transgress my greatest Duties, and sit down in a false Peace, while I am Sacrificing to *Baal* or *Mammon*, and posting on in such Ways which 'tis to be fear'd end in Destruction!

These being my unhappy Circumstances, into which I have been brought by Sin, I can see nothing but Despair in my Self, and my only Help is in thee, O Jesus; help me therefore, O most Loving Redeemer, and be a Guide to my Uncertain Steps. Be thou my Light, and direct me in all my Ways. Discover to me the Fallity of the World, that I be not deceiv'd by it; the deceitful Pretexts of my own Corruption, that I be not misled by it; shew me all the Snares which lye before me, that I be not surpriz'd in them thro' my own Folly, Rashness or Indiscretion,

I confess, O God, 'tis by these I have been too often deceiv'd, and by following such Advisers have provok'd against me thy frequent Displeasure ; but I sincerely now desire it may be so no more ; and therefore from this Moment I beg thee, O Jesus, to be the Guide of my whole Life, and to keep me steady under thy Conduct, amidst all the Dangers of being lead out of the Way.

Remember, I beseech thee, my great Weakness ; and since one Merciful Design of thy Incarnation was to enlighten every Man that comes into the World, fail not to perform this Charity in me ; for behold I am Blind, and subject to many false Steps, and there's no Remedy of my Unhappiness but in thee.

Hear me, O Blessed Jesus, and let thy Mercy appear in the relief of my Misery. I offer myself this Day to thy Direction, and 'tis my Hearty Desire from this Moment never to follow any other Motion but what thou approvest. How happy a Day would this be to me, were this my Desire to be accomplish'd ! Let thy Light go before me, O Jesus, and give me such a Sincere and Docil Heart as ever to follow where thou directest. O Jesus, enlighten my Eyes, and let me no more walk in Darkness.

On the Day of One Martyr.

THIS being the Day of S. N. who suffer'd so much for the Sake of Christ, let us give Thanks to Almighty God for the great Grace bestow'd on this his Servant, and likewise beg a like Grace for our Selves, that we may be patient in all Suffering, and be prepar'd to give our Life for Christ.

Let us Pray.

WE give thee Thanks, Almighty God, for thy great Priviledge of Grace bestow'd on this thy Servant, by which he was rais'd above Humane Weakness, and carry'd Victorious thro' so many Trials, even so far as to despise Torments and Death it self for thy Glory.

For this thy Mercy to him we adore and blest thy Holy Name, and desire that the Example he has shewed of Courage and Patience may be a Lesson to all Generations of giving thee Praise in this Day of his Triumphs, and of zealously following his Steps, so to partake in his Crown.

This

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This is the Petition at least we make on this Day of thy Martyr in our own Behalf, that beholding thee, O God, glorified in his Sufferings, and he exalted by them to a Seat of Bliss, and to attend the Lamb, we may understand the Benefit of Suffering, and submit to it with such an Humble Patience, that thou may'st be glorified also in our Suffering, and we exalted by it.

Hence, O God, we beseech thee, that whatever Occasion of Trouble happens to us this Day, we may fall into no Passion or Impatience, but may be careful to preserve an Inward Peace, and an Outward Moderation, both in our Words and Actions.

Give us Grace and Strength to stand Firm under all Provocations, so as to be watchful against all Inclinations to Fretting, Peevishness, Grief, Vexation, or other Disturbance; and grant us that true Command of our selves, that whatever is to be reprov'd, there may however nothing appear in us contrary to the Meekness of the Christian Spirit.

In all such Occasions grant we may remember what we honour this Day; that we honour the Memory of a Martyr; of one who had not ordinary Trials, who suffer'd all Extremities, who stood Con-

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stant under them, who bless'd God, and rejoic'd in his Suffering ; who had his Soul Supported with Hope, and found God the Rewarder of his Sufferings in the welcome Recompence of an Everlasting Crown.

This being the Suffering, and this the Reward we honour in this Martyr, may this, O God, be a Reproach to us in all Inclinations to Impatience. For what has Impatience to do in those who honour the Patience of such as have suffer'd to Death ? What has Impatience to do in those who honour Patience as the Certain Way to a Crown.

O God, we confess it ought to have nothing to do in them ; and therefore, while we Celebrate the Festival of Martyrs, we cannot but lament our own Weakness and Impatience, who are so easily disturb'd, who so often break forth into a Passion, who upon trifling Occasions lose our Inward Peace ; who are so very soon Dejected, and left without Courage ; who cannot bear a Contradiction or Reproof, or even what thwarts our Humour, without danger of a Storm ; who upon ordinary Disappointments are presently in Despair.

O God, so much we find of this in our selves breaking forth upon all Occasions,

asions, that we cannot but complain of our Unhappiness before thee, and most humbly beseech thee to have Compassion on us.

Have Compassion therefore on us, O God, and by thy Grace heal this Infirmitie in us. By thy Grace give us such a Firmness of Mind that we be not so easily mov'd, as hitherto we have too often been: That we be not surpriz'd into Passion, nor let Vexation steal upon us.

Give us the true Government of our Mind and Thoughts, and likewise of our Words, that by Discreet Management we may learn to preserve a Calm in our own Breast, and Peace with every Neighbour.

And whenever Nature begins to betray its Weakness, and to be seiz'd with Trouble, then, O God, remember us, we beseech thee, under our Weakness, and put us in mind of seeking Help from thee.

Then, O God, support us, if it be thy Blessed Will; defend us from all the Violence and Blindness of Passion.

Then, O God, may we be fearful of our selves, and run to thee for shelter.

Then may we turn our Eyes upon the Martyrs, and see how inconsiderable is the Occasion of our Complaints, if compar'd to what they suffer'd. Then

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Then may we observe the Constancy and Courage with which they bore the weight of the severest Trials.

Then may we remember what they gain'd by their Suffering, and that Heaven was purchas'd by their Patience.

Then may we remember that in every Occasion of Suffering thou, O God, offer'st us an Opportunity of following the Martyrs; and that in all Troubles thou standest ready to Crown our Patience.

Shew favour to us, O God, in these Circumstances, and teach us to make a right use of all our Suffering; and let us no more be so Unhappy as there to lose thee, where others have gain'd thee.

It was in their Suffering the Martyrs found thee; they found thee their Comfort and Support, and by their Patience in Tribulation were brought to the Possession of thee. By the same Method we may have Part in their happy Lot; if we follow their Example we cannot fail of their Reward.

But then, O God, if we take not this Rule; if in our Troubles we are Impatient and Passionate; if we lose our own Peace, and put others into Confusion:

sion ; what is this, O Blessed God, but losing thee, where others, by better Management, would have found thee, and have engag'd thy Mercy to them, in order to an Eternal Blessing.

Thus did this Martyr, whose Festival we now Celebrate ; he had the same Nature as we have, he was subject to a like Weakness and Corruption : But he had no regard to the Inclinations of Nature ; he consider'd not the Suggestions of Flesh and Blood, but was wholly intent upon thy Holy Will, and Eternal Weight of Glory, which was before him : For the sake of these he offer'd himself to all that was tormenting ; he despis'd the Complaints of Nature, and valued not the passing Terrors of a short Death, for securing to himself the Inheritance of a Life Everlasting. A Life whose Happiness he now enjoys, and shall enjoy for ever and ever in thy Presence ; while the Torments of his Death were only for a few Moments, and nothing now remains of them but their Fruit, the Eternal Possession of thee his God.

And may not we be thus happy, if with a like Patience and Hope we submit to such Troubles as come to our Portion ? Yes, O God, thou hast promis'd

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mis'd it, and there is nothing but our Ill Management can be our Disappointment.

Help us therefore, O Merciful Father, and by thy Grace make us wise in this Point. It was by the Effect of thy Grace this Martyr overcame Nature, and chose to suffer all for Heaven; may the same Grace reach us also, O God, that in our Trials and Troubles we may no more be directed by Nature, but by thy Heavenly Will, that in our Suffering also thou may'st be glorified, and we, in our Patience, may possess our Souls.

Grant this, O God of Martyrs, and may we not only think it Reasonable now, but even then also, when Troubles come; then may thy Grace defend us against all the Surprize of Impatience, Oppression, Passion, and Ill Reas'ning; then may thy Grace keep our Eyes open, to see our only true Interest and Duty; then may thy Grace inspire us with Resolution and Strength, to suffer in such a Spirit as may be for thy Glory, and the Eternal Advantage of our own Souls.

Grant this our Petition, O God, and may this be to us the Blessing of this Day.

R. And

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R. And now on the Day of a Martyr let no Impatience be seen in us, but may we suffer all in the Spirit of a Martyr. Amen.

Let us Pray.

HAVE regard to our Weakness, Almighty God; and because the Weight of our own Actions is an Oppression to us, may the Glorious Intercession of Blessed N. thy Holy Martyr, be a Protection to us. Thro' our Lord Jesus Christ, thy Son.

On the Day of Many Martyrs.

THIS Day being a Memorial of SS. N. and N. who being call'd forth into the Field of Battle, triumph'd over the Enemies of Christ, by giving their Lives in Testimony of their Faith in him; let us this Day give Thanks for his Mercies to these his Servants, and beg likewise for our selves the Spirit of Martyrdom.

Let us Pray.

REceive, O Lord, we beseech thee, the Homage we render thee this Day, in acknowledgment of the Particular

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cular Graces bestow'd on these thy Servants.

It was a Singular Effect of thy Goodness and Power, so to confirm them with Courage as not to value what the World could do against them ; so to strengthen their Faith of the Goods to come, as to despise for their Sake all the Conveniencies and Comforts of the Present Life.

This we own a great Mercy, in a Nature such as ours is, so Weak, so Corrupt, so Blind, so Fearful of Sufferings, so Greedy of Present Enjoyments, so Senseless of what is to come, so Full of Self-love, so Fond of the World, so Averse to Pain : For a Nature of these Ingredients to be rais'd so far above it self, as to despise its own Inclinations, and to follow the Dictates of Faith, thro' Fire-Racks, Wild Beasts, the Sword, and all manner of Torments, and this with Comfort and Joy, this we must acknowledge to be wholly thy Gift, O God, for which we now bow down and praise thy Goodness, and desire all Creatures, both in Heaven and Earth, to join with us, and give the Glory to thy Name.

But while we confess thy Mercies to our Fellow-members, who are gone before, we beseech thee, O God, to have Compassion

passion on us, who are yet in this Vale of Tears, where being encompass'd with Weakness, we have many Trials to go thro' which require a Strength much greater than ours.

Have Mercy therefore on us, and give us the Spirit of Martyrdom. For tho' it may not be our Portion to meet with Persecutors by Violence to take away our Liberty or Lives, yet so, O God, thou hast been pleas'd to ordain it, that there is no Passage for us to Heaven but thro' many Tribulations; and that all shall suffer Persecution who will live Piously in Jesus Christ.

This being the Condition of our State, that we are to suffer, we implore thy Mercy this Day, who know'st our Weakness, that thou would'st please to prepare us for whatever thou hast appointed for us; that thou would'st give us Strength amidst the great Infirmities of our Nature, to receive and bear whatever we are to suffer in such a manner that it may be for the good of our Souls, and that we may shew by our Suffering whose Disciples we are.

We have a great Example before us this Day in the Martyr we honour; and we beseech thee, that being so frequently

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ly call'd upon by such Glorious Examples, we may not pass them by with a Ceremonial Remembrance, but may likewise learn from them in what manner we are to suffer: For what will it avail us to honour their Patience if we still live on Impatient?

Let thy Grace therefore, O God, direct and help us in this Point; for we also profess our selves the Disciples of Jesus Christ; we are Disciples of the Cross, and we know, that not only the Martyrs, but we likewise, are to take up our Cross, to follow our Master, and to follow him in his own Steps, and in the same Spirit; in the Spirit of Submission to thy Holy Will, in the Spirit of Patience, in the Spirit of Humility, in the Spirit of Meekness.

This we know, this we profess; but O God! O God! How far are we from doing it! How far are we from Suffering in this Spirit, who no sooner fall under any Trouble, but 'tis presently attended with Impatience, Passion or Dejection. And how unlike is this to thy Spirit, O Jesus! This we confess is not carrying our Cross, but throwing it off our Shoulders; it is not following thee, but taking up the Cross to fight against thee: 'Tis there shewing our selves not
to

to be thy Disciples in the very Point where we are call'd to own it.

Unhappy certainly are we, who having so long profess'd our selves the Disciples of Jesus, have not yet learn'd to take up our Cross and follow him. How can we expect any Part in Jesus Glorified, if we do not know him Crucified? And how do we know him Crucified, if being call'd to the Cross there appears nothing of a Disciple in us, but only the Marks of Unbelievers!

Wherefore, O God, to thee we make our Petition; beseeching thee to correct in us this our Weakness, to take from us the Spirit of Impatience, and to give us a Better, even the Spirit of the Martyrs, the Spirit of Jesus Christ, the Head of Martyrs; so that as often as any Trouble shall befall us we may no more yeild to Nature, as the Heathen does, but, like Disciples of Christ, receive it as Part of our Cross, and in the manner of bearing it shew we belong to him, in being govern'd, not by Nature, but by Faith in Jesus Christ.

Hear us, O God of Mercy, and let this be thy Blessing to us this Day, that in all our Suffering we may shew so much Humility, Patience and Courage, as to give Testimony of Christ. The Martyrs
did

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did this in the Effusion of their Blood, may we do the same in all kind of Suffering, that so we may give Proof of having the Spirit of the Martyrs.

In all Sickness and Pain may we govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God; and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

In all Inward Uneasiness, Disquiet, Darkness, Weight and Oppression of Mind, may we govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

In all Losses of Friends or Goods, under all Injustice, Persecution or Malice, or Indiscretion, may we govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

In all Contradictions, Reproofs, Reproaches, false Accusations, Injuries, Affronts, Neglects, Contempts, and in all the Persecution of Ill Tongues, may we

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govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

In all the Difficulties of our State, the hard Circumstances of Life, in the Unpleasant Humours of those on whom we depend, in the frequent Occasions we have of Contentions, Disputes, and Dislikes, may we govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

In all our Spiritual Infirmities, Weakness of Mind, in our own Oversights and Indiscretions, or whatever other Occasions of Abjection or Disgrace, may we govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

In all Scourges from thy Hand, O God, in all Publick Calamities, and Domestic Evils, in all Temptations, Afflictions, Troubles and Persecutions whatever,

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ever, may we govern Nature, may we suffer with Patience, Humility and Courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give Testimony of Christ in our Suffering.*

Hear us, O God of Mercy, and grant these our Petitions, that having many things to suffer in this World, we may have the Comfort of our Suffering, and make Improvement under it, to the good of our Souls.

We have lost too many of these Occasions already by our Impatience, and given both Ill Example and Scandal to our Neighbour by our Ungovern'd Passion: But behold, O God, we now humble our selves at the Remembrance of these our manifold Sins, and implore thy Mercy for our Pardon; forgive us, O Father of Mercy, forgive us, and now grant us a better Spirit, such as may inspire us with a holy Emulation of thy Martyrs, in submitting to all the Troublesom Exercises of Life, bearing them with an humble Mind, and endeavouring to make some Atonement for all our Sinful Impatience.

Grant, O God, we may shew no Impatience on this Day of Martyrs.

R. Grant

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R. Grant we may suffer all according to the Example of the Martyrs.

Let us Pray.

O GOD, who do'st comfort us with the yearly Solemnity of thy holy Martyrs N. and N. Mercifully grant, that as we rejoyce in their Triumphs, so we may be encourag'd by their Examples. Through our Lord Jesus Christ, thy Son.

On the Day of a Holy Bishop.

THIS being the Day of S. N. a Holy Bishop of Christ's Church, who Faithfully discharg'd the Office of a Good Shepherd, in taking Care of his Flock; and being singularly Eminent for many Virtues, shin'd as a Light to the World; let us give Thanks to Almighty God for his wonderful Graces to this his Servant, and beg a like Mercy on all the present Pastors of the Church.

Let

Let us Pray.

WE acknowledge, O God, thy great Mercy to this thy Servant, who being call'd to the Pastoral Dignity, was so eminently distinguish'd by thy Grace, who both by Word and Example was a Light to his Flock, was a Father to the Poor, a Comforter to the Afflicted, an Encourager of the Good, an Enemy to Vice and Error, and zealously labour'd for the Salvation of all.

For these thy Graces so remarkable in him, we give thee Thanks, O God, who art the Author of all Good Gifts, who art the Fountain of all those Blessings which thy Faithful have at all Times receiv'd from the Hands of their Pastors: These we honour as the Ministers of thy Power and Word; but to thee is to be given the Glory of whatever Good they do; to thee therefore, O Sovereign Pastor of Souls, we give Praise, Adoration and Thanksgiving, for calling this thy Servant to the Charge of Souls, and for all those Graces by which he was fitted for performing the Obligations of it. Thy Church has receiv'd the Benefit of his Care, and now, O God, in the Name of the Church we
bow

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bow down and confess the greatness of the Mercy.

But to this our Homage of Thanks we add our Petition to thee, our God, for the Continuance of this Mercy upon all those who throughout thy Church are in the Pastoral Charge. Pour forth, we beseech thee, thy Plentiful Grace upon all these, and give them a Spirit answerable to their Character.

Give them the Spirit of Zeal, that they may keep up the Discipline of the Church, and be watchful against all Abuses. *R. Amen.*

Give them the Spirit of Charity, that they may walk in all thy Commandments, and be forward in relieving all the Necessities of their Flock. *R. Amen.*

Give them the Spirit of Compassion, that they may become all to all. *R. Amen.*

Give them the Spirit of Understanding, that they may discern the Ways of Justice and of Truth, and chuse Proper Expedients for Effecting whatever belongs to their Charge. *R. Amen.*

Give them the Spirit of Courage, that no Humane Respects may ever awe them against Duty. *R. Amen.*

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Give them the Spirit of Patience, that they may never be tir'd under the many Difficulties of their Charge. R. *Amen.*

Give them the Spirit of true Piety, that they may be as so many Lights to their Flock ; that they may never countenance any thing that is Disedifying, either in themselves, or in those who are under their Care. R. *Amen.*

Give them the Spirit of Jesus Christ, that like good Shepherds they may give their Lives for their Flock. R. *Amen.*

Hear us, O God, we beseech thee, in these our Petitions, and for the Good of thy Church mercifully vouchsafe to be with those whom thou hast put over it: Be thou their Guide who are to guide us, and thus may they be to us the Ministers of our Salvation.

We are sensible, O God, how great a Mercy there is in this thy Institution, and that Good Pastors are a Great Blessing. We are sensible too that Evil or Disedifying Pastors are a very Great Judgment, tho' not greater than our Sins deserve. But, we beseech thee, O God, whatever our Sins be, let not this be our Punishment. For if the Salt lose its savour, and be corrupt, we know how this must

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must be to their Prejudice who are to be season'd by it. Spare us therefore, O God, in this Point, and let not our Sins rob us of this Part of thy Mercy. Give us such Pastors as may be a Light to us in every Duty ; and give us such a Docil Spirit, as to receive their Instruction, and be led by their Example. Amen.

Having thus pray'd for those who have the Care of the Flock, let us pray likewise for our selves, and for the whole Flock, that God wou'd please to deliver it from all its Sinful Corruptions, and by his Grace render us a Holy and Acceptable People, so as to be well-pleasing in his sight.

Let us Pray.

O GOD, by whose Mercy we are call'd to the Knowledge of thee, and whom thou hast sent, Jesus Christ, and not only Adopted thy Children ; but likewise made Members of that Mystical Body, of which Christ is the Head ; Perfect this thy Mercy in us, and in all who are call'd to his Dignity, that in all Virtue and Holiness of Life we may walk worthy of our Vocation, and shew our selves to be the Living Members of Jesus Christ.

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For

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For this End, we beseech thee, O Father of Mercy, in a particular manner to look upon all those who are Members of this Mystical Body ; and as thou hast cleans'd them by the Water of Regeneration, so let thy Powerful Grace now purifie them from all that which is not according to the Sanctity of their Profession.

As their Faith is Holy, so, O God of Holiness, let their Lives be too ; and let no Practice of Unbelievers be found in those who have a true Faith in Jesus Christ.

From all that is Vicious and Corrupt, and from whatever is a Scandal to their Profession. R. *Deliver them, O Lord.*

From all the Abominations of the Heathens, in what is Brutish and Sensual, for which they were given over to a Reprobate Mind. R. *Deliver them, O Lord.*

From Rioting, Gluttony, and all Degrees of Intemperance. R. *Deliver them, O Lord.*

From the Love of Idle Company, Dangerous Conversation, and Sinful Entertainments. R. *Deliver them, O Lord.*

From all the Disorders of an Undisciplin'd Life. R. *Deliver them, O Lord.*

From

From all the Excesses of a Vain and
Prodigal Humour. *R. Deliver them, O
Lord.*

From all kinds of Injustice in Com-
merce and Trade; from Over-reaching
one another in Business, and from doing
any Wrong. *R. Deliver them, O Lord.*

From making Idols of themselves in
all the Ways of Vanity, and from the
Study of gratifying their own Corrupti-
on. *R. Deliver them, O Lord.*

From the Spirit of Malice, Envy,
Backbiting, Hypocrisie and Contention.
R. Deliver them, O Lord.

From Covetousness, Cruelty and Op-
pression. *R. Deliver them, O Lord.*

From the Contempt of what is Sa-
cred, from the Spirit of Prophaneness
and Irreligion. *R. Deliver them, O Lord.*

From all the Ways of Corrupting
Youth, and from all wicked Endeavours
of drawing others into Sin. *R. Deliver
them, O Lord.*

From the manifold Unhappiness of a
Worldly Spirit, in being bent with Ex-
cess upon Gain, in being immoderately
Solicitous for Present Concerns, and
Careless of what is to come. *R. Deliver
them, O Lord.*

From all the Contrivance of Wicked
and Reprobate Minds, which join with

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the Devil in ridiculing what is Exemplar and Holy, and make it their Glory to damn others, and to succeed in their Wickedness. *R. Deliver them, O Lord.*

Be favourable to us, O God, and grant these our Petitions, in which we seek not our selves, but the general Good of thy People, and, above all things, thy Glory.

We are very sensible how great a Scandal is given by the Disorderly and Wicked Lives of those who profess thy Truth, and that by their Evil Practices thy Church is Blasphem'd, by which their Sins turn not only to their own Damnation, but, like Fruitful Monsters, are propagated to the Destruction of many.

And in this, O God, how much is thy Glory lessen'd upon Earth, whilst Error and Vice are by such Scandals furnish'd with Arms; and not only fight, but even triumph against Virtue and Truth!

Wherefore we most humble beseech thee, for the Glory of thy Name, and for the Cause of the Gospel, that thou would'st vouchsafe to take away these Scandals, to remedy these Evils, to give to Christians a Horror of all Wickedness, and make them so sensible
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of their Duty, as by the Exemplary Practices of a Penitential Life to make Atonement for all the Evils by which they have injur'd their Profession, been a Snare to their Neighbours, and provok'd thy Wrath against them.

Hear us, O God, for thy Name sake, and for the sake of thy Faithful. for whom Christ shed his Sacred Blood. Let not Wickedness any more prevail in thy Fold; but as thy Institution is Holy, as the Foundation and Head is Holy, as the Faith is Holy; so grant, O God, that the Professors of it may have a true Sense of their Duty, and walk worthy of their Vocation in all Holiness, as becomes the Gospel of Christ.

Grant they may attend to the Spirit of this Holy Pastor, and by his Example be directed into the Way of thy Commandments. And since thou, O God, hast been so Merciful to thy Flock as to have provided it with such Holy Shepherds, grant that the Charity and Zeal of this Holy Prelate, which was so serviceable to thy Flock, while in this Mortal Flesh, may now by his Prayers be Helpful to it, and solícite before thy Throne for its overcoming Sin, and for its accomplishment in all Good. *Amen.*

Let us Pray.

GRant, we beseech thee, Almighty God, that this Holy Solemnity of S. N. thy Confessor and Bishop, may be to us the encrease of Devotion, and advance us in the Way of Salvation. Thro' our Lord Jesus Christ, thy Son.

On the Day of a Confessor, not a Bishop.

THIS being the Day of S. N. who confess'd Christ before Men, both in his remarkable Patience, in what he suffer'd for Justice sake, and in the sweet Odour of a Virtuous Life, in which he gave Testimony of Christ and his Gospel; let us give Thanks to Almighty God for the Exemplary Sanctity of this his Servant, and beg Grace that we, and all the Faithful, may follow in proportion to our Circumstances the Example he has given us of a Holy Life.

Let us Pray.

BEfore thee, O Eternal God, Father Almighty, we bow down this Day,
and

and adore thee, in Acknowledgment of thy Singular Mercies to this thy Servant, in the Priviledge of many Graces bestow'd on him, to thy Glory, to the Edifying of the Faithful, and the Good of the whole Church.

'Tis thy great Mercy, that amidst the many Difficulties and dangerous Temptations of this Life thou hast provided us with such Eminent Lights, such Examples of Virtue, such who may reproach to us our Sloth and Self-love, who may spur on our Dull and Unthinking Minds, and encourage us against Despair.

For these thy Mercies to us, and in particular for the Saint of this Day, we give thee Thanks, acknowledging it a great Blessing that we have so many saving Lessons in him, by which we are taught to overcome our selves, and by what Methods we are to Advance in the Way of Salvation.

He has taught us by his Example how much our Corrupt Nature may be subdued, and brought into subjection to thy Law, O God. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

He has taught us to fight against all our Sinful Inclinations, and to separate

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from all those things which flatter and feed our Corruption. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

He has taught us to despise the Pompous and Great Things of this World as Unprofitable and Dangerous, and to chuse those Things which the World despises as the more helpful to Eternity. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

He has taught us that the Love of all Worldly things is vain and passing; that they deceive such as seek their Happiness in them; and that while we are in this Life there is something else to be lov'd, and another Happiness to be sought, which is Eternal. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

He has taught us, that to seek thee in a Retreat from the World affords more Substantial Comfort than all the Glittering Trifles of State or Ambition in all its Triumphs. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

He has taught us to seek thee in Fasting and Prayer, and in all those Self-denials which are proper for bringing the
Flesh

Flesh in Subjection to the Spirit. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

He has taught us to follow the Steps of our Redeemer, in the Practice of a General Humility and Obedience, in bearing Reproaches, in forgiving Injuries, in loving thee above all things, and before all things desiring to do thy Holy Will. *R. For this, O God, we give thee Thanks, and most humbly beg we may learn from his Example.*

For these and all other Instructions given us by this thy Servant, we render thee Thanks, O Eternal Father, and most humbly beseech thee so to prepare our Souls by thy Grace that we may learn from his Example.

For we confess, O God, our Necessities; we are in want of this Grace, while having the same Race to run as he had, the same Concern of Eternity upon our Hands, we are so far from his Method, that we scarce seem to be in earnest in what we propose.

For when we look upon our selves what do we discover? Sloth and Self-love reigning in us, Pride and the World commanding in the greatest Part of our Lives; we are Industrious in all Affairs where Corruption or Worldly Interest

terest push us on ; we are Eager in following Inclination , we spare no Cost or Pains, where our Fancy calls for't, we venture Health, Reputation and Life for Humour, we sacrifice all to our own Wills, so that when we have taken a true Survey of our Lives, we see the Work of Sin, Sensuality, Pride, Self-love and the World, very much carried on every Day, and advanc'd by us : But as to the Work of our Salvation, O God, what can we discover but some weak Attempts, some few Ceremonial Performances ; but the more Substantial Duties either forgot or neglected, if not despaired of by us ! And what advance do we make in all this towards Heaven !

O Blessed God, we see our Perverseness, and have reason to be confounded at it. We see how vain this World is, with all that belongs to it ; and yet how Solicitous are we, how are our Lives consum'd in courting this Deceit ! We apprehend what Eternity is, with the Goods and Evils of this Unchangeable State, and yet how little Serious, how very little Pains do we take in this grand Affair.

Have not we therefore reason now to lament our Misery, and call out to thee our God, for Help ? For while we see thy
 Servants

Servants using Violence against Corruption, and taking Heaven by Force, we in the mean Time are busie about Trifles, and act so much the Traitors to our selves, as to be encouraging and strengthening all those Evils, which, if not subdued, must be our Destruction.

This, O God, is too much our Character, and therefore sensible of our Misfortune, we now humble our selves, and make our Petitions to thee, that thou would'st please to renew a right Spirit within our Bowels: That thou would'st take from us this selfish and worldly Spirit, and inspire us with Resolutions of beginning a New Life.

That thou vouchsafe to disengage our Hearts from the Sinful Love of all that is Created, and draw our Hearts to thee with the Bonds of Love and Obedience. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That we may be truly Converted from all our Sinful Ways, and by a Sincere Repentance labour to make our Peace with thee. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That we may labour to resist Sin, and overcome our Ill Habits, by the Exercises of a Penitential Life. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That

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That denying our Inclination, we may walk in the Ways of Humility, Meekness, Patience, Self-denial, and make the Gospel our Rule for gaining Heaven. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That we may Study our own great Misery and Poverty, and have a Horror of all that which is design'd to magnifie this sinful Clay. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That we may take Time in Studying the true State of our Souls, and enter upon such Methods as are proper for securing our Eternal Peace. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That we may not be aw'd by the Opinion of the World, but go on with Comfort and Courage in such Ways as the Gospel recommends. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

That we may consider all the Talents which thou, O God, hast entrusted with us, and examine whether we employ them so as to be able to give an Account. *R. Hear us, O God, we beseech thee, and grant this our Petition.*

Hear

Hear us, O God, in these our Petitions we address to thee ; and this, not only for our selves, but for all the Faithful ; that having so many Examples of Holiness in thy Saints, we may endeavour to imitate what we pretend to honour, and by the Encouragement of their Reward be Solicitous to follow their Steps.

We have a Faith of the same Eternity, for which thy Saints have labour'd ; and while they have taught us that we cannot give too much for the Purchase, grant we may not be sparing of our labour, but think all things as Dung, so we can but gain Christ.

What are all things of this World, if compar'd to Eternity ! We confess, O God, they are nothing but a Shadow. And what then is it we do, in consuming our Thoughts and our Care upon Earthly Goods, and neglecting those which are Eternal.

O most Gracious Lord, suffer us not to go on us, misplacing our Solitude and our Labour ; but effect it in us by thy Grace, that the Method of our Lives may be more answerable to our Faith : For what can it avail us to believe in thee, our God, and what thou hast promis'd,
if

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if we serve not thee, but only Self-love and the World?

We confess, O God, this is not according to what thou hast taught us, nor what we learn from the Examples of thy Saints: And therefore we own that these our Solemnities are not so much our Comfort as our Reproach, whilst they shew us how very unlike we are to those who have serv'd thee in earnest.

But, O God, we beseech thee, let it be no longer; let this Day be the Change of our Lives; may these Examples of thy Servants, and the Charity of their Prayers draw us out of the Track of our usual Disorders, and may the Blessing of thy Grace confirm us in a better Life, even in the Life of thy Gospel, and of thy Saints. *Amen.*

Let us Pray.

O God, who refreshest our Spirits with the Yearly Solemnity of Blessed N. thy Confessor, mercifully grant that we who Celebrate his Glory may likewise imitate his Actions. Through our Lord Jesus Christ, thy Son.

*On the Day of a Holy Virgin and
Martyr.*

*THIS being the Day of the Holy Virgin
and Martyr S. N. who serv'd her
Spouse Jesus Christ with Fidelity, and
gave her Life a Sacrifice to him; let us
give Thanks to Almighty God for this
Priviledge of Mercy to his Servant, and beg
for our selves a Portion of the same Grace,
that we may not be wanting in Patience or
Courage.*

Let us Pray.

*BEFORE thee, O Almighty and Ever-
lasting God, we bow down and
join with all the Blessed above, in ad-
miring thy Goodness, and praising thy
Mercy, for the Wonders of thy Grace
appearing in this thy Servant, in her
Triumphs over Nature, the Devil and
the World, in her faithfully serving
thee, and giving her Life a Sacrifice to
thy Glory.*

*This, O God, we acknowledge to be
the Effects of thy Bounty. For what
could*

could a Nature so Weak do amidst the various Assaults of so many powerful Enemies? How could a Constitution so tender, subject to so many Apprehensions and Fears, stand fearless in the Sight of Torments and Death, if thou, O Lord, hadst not fulfill'd thy Promises in thy Servant, and supported her with Heavenly Strength, who put her Trust in thee?

Wherefore, O God, in the Confession of this thy Power and Goodness manifested in thy Servant, we praise, adore, and glorifie thy Holy Name.

For that her Eminent Sanctity of Life, in despising the World, and amidst so many Temptations faithfully serving her Heavenly Spouse. R. *Blessed be thou, O God.*

For her great Constancy, in pursuing the Way of Virtue, notwithstanding the Apprehension she had of suffering for it. R. *Blessed be thou, O God.*

For her great Courage, in not being terrified with the Threats of Cruelty and Malice, but bearing all with a resolute and undaunted Mind. R. *Blessed be thou, O God.*

For her great Patience and Perseverance under the Severity of Torments, and
not

not quitting Duty for the Love of Life. R. *Blessed be thou, O God.*

For her wonderful Submission to thy Holy Will, in drinking of this Bitter Cup, and in the midst of Death still blessing thy Name. R. *Blessed be thou, O God.*

For the Grateful Sacrifice she made of her self, in being consum'd by the Flames of Charity, and giving her Life for thy Glory. R. *Blessed be thou, O God.*

For a'l these thy singular Priviledges of Grace bestow'd on this Holy Virgin, we desire thy Name, O God, may be Glorified, and that the yearly Return of this Solemnity may excite in thy Faithful a grateful Memory of thy Mercies, and be an Encouragement to them of following the Example of her Piety, her Patience, and her Courage.

In particular we ask this Day thy Holy Grace for our selves, that seeing how very much this tender Virgin suffer'd with Patience, and a Peaceable Submission to thy Holy Will, we may be asham'd of our great Impatience, who can meet nothing we dislike but with Disturbance and Sin.

Give

Give us, we beseech thee, a true Sense of this our great Indisposition, who are so easie in Resenting, so severe in Reproving, so rash in Censuring, so forward in Fretting; who are so soon provok'd, so warm in our Anger, so blind in our Passion, so loud in Complaining, so easily Dejected.

Give us, we beseech thee, a Sense of this our manifold Weakness; and after so much Experience of it, may we now at length understand how very disagreeable this is to our Profession, how contrary to our greatest Interest, and how unlike to the Spirit we Honour in the Martyrs.

Open our Hearts, O Blessed God, to understand this aright, and not only to understand it, but even so as to turn our most serious Endeavours against it, and labour every Day to overcome it. And give thou, O God of Mercy, a Blessing to what we do, that we may gain upon our Weakness, that we may gain upon our Weakness, that we may give a Check to the first Approaches of all inward or outward Disturbance, and thus bring our selves to that true Temper, as to shew to all who are Witnesses of our Conversation, that 'tis not now
the

the Old, but the New, Man rules in us.

Hence, O God, we beseech thee may we see that good Effect of our Endeavours, as

To bear with Patience all the Scourges which come immediately from thy Heavenly Hand. *R. Grant this, O God.*

To bear with Patience all the Pains and Sicknes of our Body, and Oppressions of our Mind. *R. Grant this, O God.*

To bear with Patience all Domestick Troubles, and whatever Difficulties we meet in satisfying the Obligations of our State. *R. Grant this, O God.*

To bear with Patience all the uneasie Tempers of those with whom we converse. *R. Grant this, O God.*

To bear with Patience all Affronts, Injuries, and whatever other Provocations are given us by any Neighbours. *R. Grant this, O God.*

To bear with Patience all Contradictions or Reproofs, tho' undeserved, as likewise whatever we suffer through the Malice, Injustice or Indiscretion of others. *R. Grant this, O God.*

To bear with Patience the Difficulties of our own Temper, the Infirmities of our Mind, and all the Trouble we have in overcoming our selves. *R. Grant this, O God.* Grant

Grant these our Petitions, O God, and for this End, we beseech thee, to direct our Endeavours, that we may every Day keep a strict Watch upon our selves, and observing the Motions of our Soul, may be ever Industrious in suppressing all those which are the Effect of Impatience.

Hence, O God, we beseech thee, give us Strength to resist all the Motions we perceive in us to Anger and Passion. R. *We beseech thee, bear us.*

Give us Grace to Govern our Words, that we never break forth into any Injurious Biting or Provoking Expressions. R. *We beseech thee, bear us.*

Give us Grace to suppress all kind of Revengeful or Malicious Thoughts, and whatever are suggested by that ill Principle of returning Evil for Evil. R. *We beseech thee, bear us.*

Give us Grace to cast off all fretful Resentments, and the unjust Reasoning of an exasperated or disturb'd Mind. R. *We beseech thee, bear us.*

Give us Grace to break off with Violence all Melancholly and Dejecting Arguments. R. *We beseech thee, bear us.*

Give us Grace to withstand all kind of discouraging Thoughts, which upon
Disappoint-

Disappointments dissuade us from pursuing the Good we have undertaken.
R. We beseech thee, hear us.

Hear us, O God, we beseech thee, in all these Particulars; give us Grace never to be tir'd in our Endeavours, and may our Endeavours be ever attended with thy Blessing. Thus by persevering may we overcome our Temper, however difficult it be, and bring it into Subjection to thy Law. We have been too long govern'd by it, and by its Rashness led into many Sins; there has been too much of this; now, O God, by the Help of thy Grace may we undertake to subdue it, and teach it to obey. Without this we in vain Honour the Martyrs; and by this Method only can we come to the Spirit of the Martyrs, which is the Blessing we most earnestly ask of thee this Day, our, Lord and our God.

And not only for our selves, but in particular we ask it for all those of thy Faithful, who being in Trouble, want thy special Grace to stand under it, as either offending thee by their Impatience, or being in danger of Despair. Look upon all these, we beseech thee, support them in their Trouble, and give them Patience.

Look

Look upon all those who are under the Violence of Pain or Sickness. R. *And give them Patience, O Lord.*

Look upon all those who are in Captivity, or in Prison, or under any Oppression of Injustice. R. *And give them Patience, O Lord.*

Look upon all those who suffer Persecution, or are under Hardships for their Faith. R. *And give them Patience O Lord.*

Look upon all those who are in Trouble of Conscience, direct them, we beseech thee. R. *And give them Patience, O Lord.*

Look upon all those who are under the Weight of any Affliction, support them by thy Grace. R. *And give them Patience, O Lord.*

Look upon all those who lye under Darknes, Oppression of Mind, or are expos'd to the Violence of Temptation; be thou a Comfort to them. R. *And give them Patience, O Lord.*

Look upon all Widows and Orphans, upon all who are Disconsolate, and upon such as are under the severity of Domestick Trials; be thou their Counsel and Director. R. *And give them Patience, O Lord.*

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Look upon all in whatever Distress or Affliction they be, whether of Body or Mind, and let them find that thou art their God. R. *And give them Patience, O Lord.*

Thus, O Heavenly Father, on the Day of this Martyr we recommend to thy Merciful Protection all that are in Trouble, and most humbly beg both for them, and for our selves, that we may learn to make a good Use of our Trials; and by our Patience under them, may, with the Martyrs, make them the Purchase of an Eternal Crown. Grant this, O God, and now while we are taught by thy Servant how we are to suffer, let this Day no Impatience be seen in us. And thou, O Holy Martyr, as thy Example teaches, so let thy Charity plead for us, that we may follow thy Steps. *Amen.*

Let us Pray.

O God, who amongst other Wonders of thy Power hast render'd even the weaker Sex victorious in Martyrdom, mercifully grant that we who celebrate the Triumphs of S. N. Virgin and Martyr, may by her Example come to the Possession of thee.

R

Through

Through our Lord Jesus Christ, thy
Son.

On the Day of a Holy Virgin, not
Martyr.

THis being the Day of S. N. a Holy Vir-
gin, who by a Life of Singular Piety
became the Glory of the Church, and an
Example to all Christians; let us give
Thanks to Almighty God for the great Pri-
vileges of Grace bestow'd upon her, and
likewise beg that by her Example we and
all Christians may be led into the Way of
Salvation.

Let us Pray.

BEfore thee, O God of Infinite Ma-
jesty, we bow down and adore this
Day, in Acknowledgment of thy singular
Gifts and Graces so remarkably eminent
in this thy Servant, by which thou hast
rais'd so weak a Vessel to that De-
gree of Holiness, as to become a Light
in thy Church, an Encouragement to
Virtue, and a Guide in all those Ways
which

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which the Gospel recommends as the safest Paths to Salvation.

For these thy Mercies to this Holy Virgin we render thee Praise and Thanksgiving, and beg that thy Name may be bless'd by all Generations.

For calling her out of the World to become thy Faithful Servant. *R. Praise and Thanksgiving be to thee, O God.*

For giving her Grace to despise the deceitful Vanities of the World, and to chuse the better Part. *R. Praise and Thanksgiving be to thee, O God.*

For giving her Strength to stand against all the Snares of Corruption, and to Triumph over all the Enemies of her Soul. *R. Praise and Thanksgiving be to thee, O God.*

For leading her into the Narrow Way, and teaching her to renounce all things for the Love of her Spouse. *R. Praise and Thanksgiving be to thee, O God.*

For teaching her to walk by the Spirit, and to hate her Life in this World, that she might keep it to Life Eternal. *R. Praise and Thanksgiving be to thee, O God.*

For teaching her to keep a clean Heart, so to prepare to see thy Face.

R. Praise and Thanksgiving be to thee, O God.

Praise and Thanksgiving be to thee, O God, for these, and all other thy Gifts, with which thou wast pleas'd in thy Mercy to enrich the Soul of thy Servant, giving her the Victory over all her Enemies, and carrying her through many Trials to an Everlasting Crown.

But, O God, while we thus with Honour commemorate the Blessings of thy Mercy in others, may thy Infinite Goodness have Regard to us also who are in want of thy Help, and work that Change in our Souls, that we may find the Effect of those Graces in our selves, which we so much approve and admire in the Saint of this Day.

Draw us by the Power of thy Grace from our own Ways, and from all those of the World, which are Corrupt, and grant we may now in earnest undertake to walk by a better Spirit, even by that Spirit of Jesus and his Gospel which was so remarkable in this Holy Virgin, and conducted her to the Presence of her Spouse.

Lead

Lead us, O God, we beseech thee into the VVay of her Humility, that having a true Sense of our own Unworthiness, we may decline all the Contrivances of Pride as most unjust, may esteem our selves the meanest of all, and embrace Contempt as our Due.
R. Teach us, O God, to be truly Humble, and in this may we follow the Spirit of this Saint.

Lead us, O God, we beseech thee, into the Way of her Self-denial and Penance, that we may no longer consult our own Wills, our Inclination and Appetite, but consider what is due to our Sins, what is necessary for overcoming our own Corruption, and and hence take the Measures of what we are to do, and what to avoid.
R. Teach us, O God, the Ways of Self-denial and Penance, and in this may we follow the Spirit of this Saint.

Lead us, O God, we beseech thee, into the Way of her Patience, that we may bear all the Trials, Troubles, Losses and Temptations of this Life with a Peaceable Submission to thy Providence, to thy Justice, and to thy Holy Will; and thus subduing in our selves all Sinful Disquiets, be solicitous

to improve under all our Troubles.
*R. Teach us, O God, to be thus Patient,
and in this may we follow the Spirit of this
Saint.*

Lead us, O God, into the Way of
her Charity, that we may love thee and
seek thee above all things; that we
may banish from our Hearts the sin-
ful and dangerous Love of all Crea-
tures; that we may give Admittance
to no Excess, to nothing that can de-
file; but labour to preserve in our
Breasts clean Hearts, such as may be fit
for thy Abode. *R. Teach us, O God,
this Charity, to Love thee with all our
Hearts; and in this may we follow the
Spirit of this Saint.*

Lead us, O God, we beseech thee,
into the Way of her true Wisdom,
that we may not waste our Lives in
Folly, Vanity or Sin, or in providing
only for a short Life, which with all
its Contrivances and Cares must soon
end in Dust; but may employ our Time
in such a manner, as by the good
Management of a few Moments to
secure our Eternal Rest. *R. Teach us,
O God, this True Wisdom, and in this
may we follow the Spirit of this
Saint.*

Lead

Lead us, O God, into the Way of her Constancy, that we may never be tir'd, either with the Trials of this Life, or in the Remedies of our own Corruption, or in the Duties of our State; in all these may we hold on with Perseverance, ever looking at Christ our Head, and at the Crown that is set before us.
R. Teach us, O God, this Constancy, and in this may we follow the Spirit of this Saint.

In this manner, we beseech thee, O God, to direct our Lives, that having in many Examples of thy Saints every Day calling upon us, we may not go on Blind and Senseless in the Ways of our own Corruption; as if we had been Born for nothing but to live here in Folly and Vice, but may turn our Selves to thee, our Creator and our God, and enter into such a Method as will be a Comfort to us at the Hour of our Death, and be a Means of bringing us to the Possession of Everlasting Happiness.

For this End shew thy Mercy to us, O God; and open our Eyes, that we may see the Disorders of our Lives, and all those Weaknesses which make us unlike what we profess: Deliver us, in this Point, from all Deceit, and suffer us not to be so unhappy as to embrace Snares
R 4 and

and Sin, under the Pretext of Innocence. Shew us what we are, and give us a true Knowledge of all our Ways; and, O God, favour us, we beseech thee, with that Grace which is necessary for our Amendment, that while we honour thy Servants, we may follow the Example they have given us, and be in the Way of partaking of their Crowns.

And in particular, O most Gracious Lord, since thou hast call'd us not to Uncleaness, but to Holiness, give us Grace to purifie our Hearts from all that can defile. Let not the Iniquity of the Heathens be found in us who are Believers; but being disengag'd from all Sinful Affection, may we keep that due Guard both upon our Outward and Inward Man, that the Devil may find no Entrance into our Hearts; but these being preserv'd Holy, they may be as becomes the Temples of the Holy Ghost.

Thus, O God, we confess it ought to be in every Soul; which having renounc'd at the Font the Devil and all his Works, has been Consecrated a Living Sacrifice to thee, and adopted thy Child. Wherefore, we beseech thee, O God, to give to all Christians a true Sense of their Character, and of that great Sanctity which belongs to their Profession.

tion. Hence, O Lord, give them an Abhorrence of all Wickedness, and especially of all those Brutish Liberties which are in favour of a Carnal or Sensual Mind. Cleanse thy People from all the Abominations of Unbelievers, sanctifie their Conversation, and let nothing unbecoming be heard from their Mouth; but as thou art Holy, so may they be Holy.

To thy Special Protection we recommend all those who being in their tender Years, are not yet tainted with Vice. Be thou, O God, a Guide to these, and preserve them from all Snares; give them Discretion, that they may not rashly expose themselves to Danger; give them Courage, that whenever Danger meets them, they may either wisely decline it, or be faithful in resisting it. Let not the Love of Vainety, Folly, and Idle Entertainments take the First Possession of their Hearts, but draw them to thy self by a Sincere Piety, that thy Goodness being engag'd to them, they may be ever secure under thy Protection.

Have Mercy likewise, we beseech thee, on all those who having renounc'd the World, have chose Christ for their Spouse, and Consecrated their Lives to thee. Take from them, O God, a

R 5

world--

worldly Spirit, and perfect in them the Spirit of their Vocation; be thou the Comfort of their Labours, and may it be their daily Endeavour more closely to be united to Christ, whom they have chosen. Deliver them from all Spiritual Delusions, and let nothing hinder them in making their Approaches to thee. And thou, O Holy Virgin, whom we honour this Day, be mindful of them before the Throne of God; pray for all the Blessings belonging to their State, that God may be glorified in them; Remember us also, who are in the midst of a Sinful and Uncertain World, that we may be secur'd by the same Powerful Hand which was your Deliverance, and be led on in the same Way to Happiness; Solicite this for us, thro' the Merits of Jesus Christ, our Common Lord and Redeemer. *Amen.*

Let us Pray.

HEAR us, O God, our Salvation, that as we rejoice in the Festival of thy Holy Virgin S. N. so we may be improv'd in the Affection of Solid Piety. Thro' our Lord Jesus Christ.

On the Day of a Holy Widow.

THis being the Day of S. N. a Holy Widow, who being releas'd from worldly Engagements, Consecrated her Widowhood to God in a Life of Exemplary Piety; let us give Thanks for the Plenty of Heavenly Graces, so remarkable in this his Servant, and beg Grace that we may learn from her Example.

Let us Pray.

TO thee, O Eternal God, we render Thanks for the great Example we have in thy Servant, whose Virtues, with their Rewards, the Church calls us to Commemorate this Day. She had her Part in the World, but even in that distracted State she laid the Foundation of a Holy Life; and having got the Opportunity of greater Freedom, she turn'd it not to the Service of Natural Corruption and Self-love, but improv'd her Disengagements from the World, for making a more strict Engagement with thee.

Thus shutting her Heart against the World, and opening it towards Heaven.

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she receiv'd the Plenty of Heavenly Blessings, and abounding in all Good, she became an Example to the Faithful, giving a manifold Proof of thy Graces overflowing in her.

Of all which we acknowledge thee, O God, the Fountain, and therefore bless thy Name for whatever we admire in her; looking upon this, and all other Festivals of the Saints, as so many Days of Solemn Acknowledgments of thy Goodness to Sinful Clay; and as Publick Thanksgivings for thy Bounty, in Dispensing thy manifold Gifts, for the Edifying of thy Church, and Encouragement of thy Faithful in all Good.

For whatever therefore of Heavenly Gifts and Graces thou wast pleas'd to pour forth upon this thy Servant, we bow down, we adore thee, we give thee Praise and Thanksgiving, and beg that Heaven and Earth may join in glorifying thy Holy Name, and making the Acknowledgments due to thy Goodness.

To the same Goodness we Address our Petitions, in our own Behalf, beseeching thee to extend thy Mercy to us also; that as we glorifie thee in thy Saints, so we may glorifie thee for thy Grace communicated likewise to us, by which we may be directed into the Way of thy Commandments, and be zealous in

in following their Steps, who in their Lives have shew'd us the Way to Everlasting Bliss.

And now, on this Day, O God, we beseech thee may thy Grace inspire us with Resolutions of quitting our own Corrupt Ways, and copying out those which are set before us by the Example of this Saint.

Turn our Eyes, O God, to consider the Christian Wisdom of this thy Servant, in making so good a Use of all the Circumstances of her State; who turn'd not the great Advantages she had to the Service of this World, but sought thy Glory, O God, in all, and made them Preparations for a comfortable and happy Death. *R. Turn our Hearts, O God, we beseech thee, seriously to consider this her Christian Wisdom.*

And hence, O Blessed Lord, may we observe, condemn and reform our own unaccountable, and even foolish Ways, who are ever upon Contrivances how to abuse thy Blessings, in seeking to set out, and satisfy a perishing Carcass, which is soon to return to Dust, and neglect to provide for our Better Part, which has an Eternity waiting to receive it, and depending on our Care. *R. Grant us, O God, we beseech thee, that*
Wis-

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Wisdom to observe, condemn and reform whatever Part we have in these unaccountable and foolish Ways.

Turn our Hearts, O God, to consider how Solicitous she was in making a Good Use of her Time, in not letting it be consum'd by Sleeping, Gaming, and other Idle Entertainments of a Disorderly and Undisciplin'd Life, but Studying to employ it for that End for which it was granted her; in all those Exercises of Piety, which she knew were acceptable to thee, and most effectual for the Security of her future State. R. Turn our Hearts, O God, we beseech thee, seriously to consider this her Christian Wisdom.

And hence, O Blessed Lord, may we observe, condemn and reform our own unaccountable and foolish Ways, who having but a short Time granted us to provide for Eternity, and having many and difficult Tasks upon our Hands for making this Provision, are yet such Wretched, Ill Managers, as to be often at a loss, in not knowing how to dispose of our Time, every Day throw it away upon Impertinencies and Trifles, and often Sacrifice it to the Devil and Sin. R. Grant us, O God, we beseech thee, that Wisdom to observe, condemn and reform whatever Part we have in these unaccountable and foolish ways.

Turn

Turn our Hearts, O God, to consider how Solicitous she was in making a good Use of her Money ; not letting Vanity, Humour, or Inclination consume it ; but seeking thy Glory in thy own Gifts, and endeavouring to apply it to those Ends for which it was given her ; in relieving the Poor, the Prisoner, and the Distress'd, in bringing Comfort to the Widow and Orphan, in cloathing the Naked, and making Provision for such whose Necessitous or Dangerous Circumstances expos'd them to Ruin. Thus did she make of what was Superfluous to her the Purchase of Eternity. R. Turn our Hearts, O God, we beseech thee, seriously to consider this her Christian Wisdom.

And hence, O Blessed Lord, may we observe, condemn and reform our own unaccountable and foolish Ways ; who not Solicitous for laying up Treasures in Heaven, make that ill Use of our Money, as if it were given us for no other End than to serve our own Extravagant Humours, and to feed that Corruption in us, which by the Command of the Gospel, and by the great Design of our Profession, we are requir'd to fight against and starve. O God ! How great is our Injustice, in thus turning thy Blessings against the Gospel, and
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in throwing away that upon Folly, Vanity or Vice, which ought to have been the Bread of the Poor! R. *Grant us, O God, we beseech thee, that Wisdom to observe, condemn and reform whatever Part we have in these unaccountable and unjust Ways.*

Hear us, O most Gracious Lord, we beseech thee, and grant these our Petitions; for while we consider thy Holy Servants, and see by what Ways they arriv'd to that State of Bliss, in the Possession of thee their God, we cannot but tremble at the Sight of our own unhappy Circumstances, who pretending to the some Port of Happiness, are so very far out of their Way.

For when we cast but an Eye upon thy Saints, we presently see in them Souls thirsting after Heaven, seeking Heaven before all Things, and using all Means which thy Gospel recommends as proper for accomplishing their Desires; sparing nothing of themselves, or of this VWorld, which can be serviceable for this End, and thinking nothing Hard, nothing a Loss to them, which is but helpful to Eternity.

But when we look upon our selves, what is it that with a full Prospect offers it self to our Sight? O God, 'tis something so unlike our Profession of the Gospel, so very contrary to the
VVay

Way by which thy Saints have come to thee, that we have Reason to be confounded within our selves, whilst we can scarce discover any Thing to prove that we are Serious in our Faith, that we believe an Eternity to come, that there is either a Heaven worth our Care, or a Hell which we need to apprehend. For where does this Faith appear in all that Succession of Pride, Sloth, Self-love, Sensuality, and the Love of the World, which divide all the Days of our Life?

Our Life shews evidently that we Love our selves, are Fond of the World, and of its Corrupt Ways. But where is the Evidence of our Faith, or Love of thee, besides in some Hasty and Ceremonial Performances, in which our Heart seems but little concern'd? And is this the Way of the Saints!

Wherefore, O most Merciful Lord, we beseech thee to have Compassion on us, and by the Power of thy Grace to work a Change in our Hearts; such a Change, O God, that we may not only be asham'd of our Evil Ways, but likewise have a real Abhorrence of them, as unworthy of our Profession, and as the Snares of Eternal Death.

Such a Change, that our great Solitude may no more be in pleasing the
World,

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World, or satisfying our own Corrupt Nature, but in following the Steps of thy Faithful Servants, in seeking, above all Things, to do thy Holy Will, and to work out our Salvation.

Grant this, O God, not only to us, but to all who have Faith in thy Holy Name, that all Scandalous and Wicked Practices being reform'd, they may walk worthy of their Vocation, and give no Offence either to Jew or Gentile, nor to the Church of God.

This we ask more in particular for those who have undertaken to live in the State of Widowhood. Let thy Holy Grace, O God, direct these to withdraw their Hearts from the Common Vanities of the World; to decline all Idle Meetings, and by the Constant Method of their Lives to convince all, that they seek not present Comforts, but those which are to come, and have chosen thee to be their Portion.

Thus, O God, we beseech thee to lead them on by the glorious Example of the Saint of this Day, that becoming Widows indeed, they may have the Comfort of it here, and the Reward hereafter. Amen.

Let us Pray,

HEAR us, O God, our Salvation, that
as we rejoyce in the Festival of Bles-
sed S. N. so we may be improv'd in the
Affection of Solid Piety. Thro' our Lord
Jesus Christ, thy Son.

On the Dedication of a Church.

THIS being the Dedication of S. N. a
Memorial of that Day when Peace being
restor'd to the Christian World, and Liberty
granted for Building of Churches, this was
erected by Constantine, and Consecrated by
S. Sylvester, then Bishop of Rome; let us
give Thanks for Peace being thus granted to
the Church, and beg Grace for making a
good Use of whatever Part we have in this
Peace.

Let us Pray.

O Father of Mercy, to thee we render
our Thanks for thy great Mercy to
the Faithful in the Primitive Times,
when having suffer'd a Cruel Persecu-
tion of Three Hundred Years from the
Ty-

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Tyranny of Heathenish Emperors, thou didst at length remove the Sword, and delivering them from the Hands of their Enemies, gav'st them an Opportunity of serving thee without Fear.

This, O God, was a great Blessing to thy People, who having been so long confin'd in thy Worship to Caves and Desarts, now had Liberty of openly professing thy Name, of meeting in Churches, and in full Assemblies of giving Praise to thy Glory, and this without danger of Fire, or Sword, or Rack, or of any Temporal Power appearing to interrupt the Comforts of their surprizing Peace.

For this thy Goodness to thy Church we now bless and adore thy Holy Name, and most earnestly beg thy Protecting Grace, that thy People may not abuse this Liberty to thy Displeasure; that they may be always mindful how great a Mercy it is to have the Freedom of serving thee, to have the Comforts of thy Sacraments, and of their Assistance whom thou hast appointed to feed the Flock, and minister to them in their Necessities.

- May the Sense of this manifold Mercy be ever attended with a Grateful Acknowledgment

knowledge in the Breasts of thy Faithful; may this oblige them to be more Fervent in Prayer, more Constant in every Duty, more Edifying in thy Presence, more Solicitous in serving thee, and more Fearful of offending thee.

O God, we beseech thee, keep their Hearts open to understand this their Obligation, because 'tis due to thy Goodness; and because they can have no greater Assurance of the Continuance of thy Blessings than by the Good Use of what they enjoy.

This, O most Just Lord, thou hast sufficiently manifested to us in thy Rigorous Judgments upon so many Cities, Nations and Countries; which being once bless'd with the Profession of thy Faith and Worship, being the Seats of so many Eminent Bishops, and Holy Pastors, are now many of them Heaps of Ruins; others are over-run with Heresie and Schism, and many are so wholly possess'd by Infidels, that there is not a Christian to be found amongst them.

These, O God, are Terrible Judgments, such as ought to make us tremble at the very Thought of them. And what is it that has drawn the Weight of thy Anger upon these People, but what had
don

done the same before upon the Cities of
 of *Judah* and *Jerusalem*, and upon thy
 Holy Temple? They had forget thy
 Mercies, and abus'd thy Blessings; they
 remember'd not that thou wast their
 Deliverer, and therefore they kept not thy
 Statutes, nor observ'd thy Law. Hence
 Desolation rush'd in upon them as a Tor-
 rent; they were confounded in their
 Sins; and they who would not know
 thee in thy Mercies, were forced to con-
 fess thee under the Terror of thy Judg-
 ments.

Thus, O God, hast thou been pleas'd
 to manifest the Terms upon which thy
 Blessings are held; and that they are not
 to confide in a lasting Possession who-
 buse what thro' thy Goodness they en-
 joy; wherefore we most earnestly make
 it our Request to thee, that all thy Faith-
 ful throughout the Church, who enjoy the
 Liberty of thy Worship, may have a true
 Sense of this Mercy, and by a good Use
 of it confirm it to themselves, and to
 their Generations after them, and not
 leave their Children a Curse instead of
 a Blessing.

And while we ask this for the Faith-
 ful, remember, we beseech thee, al-
 those unhappy Cities and Nations who
 were once thy People, but are now buried

in Heresie or Infidelity. Forget them not, O God, for ever, but let thy Mercies be turn'd upon them. Open their Eyes to see their Misery, open their Hearts to receive thy Grace: Take from them all Obstinacy, and prepare their Minds to embrace thy Truths. Raise up those who may carry Light to them; let them no longer lye open to Rapine, but unite them again to thy Fold, and may all Nations with one Voice glorifie thee their God.

Remember us also, O Blessed Lord, in this Nation, and grant us that Favour as to serve thee without Fear. Look not upon our Sins, for we confels these to be very Provoking; such as render us unworthy of all thy Mercies, and make us fear the Loss of whatever Priviledges we enjoy. And therefore, while we ask, O God, for thy Favour, we acknowledge our selves unworthy of what we ask; but implore thy Goodness to have Compassion on us, and not to deal with us according to our Iniquities. Save thy Inheritance, we beseech thee, and for the Sake of thy Elect give us not up to Destruction. Teach us to make a good Use of whatever Opportunities we have of serving thee; teach us to be thankful for them; let us complain of none but our
own

own Sins; upon these may we charge all our Unhappiness; and therefore make Choice of Humiliation and Repentance as the only Expedient for removing thy Scourges from us.

For this End we beseech thee to put it into the Hearts of thy Faithful to reform all Abuses in their Publick Assemblies as often as they meet to pay the Homage that is due to their God.

As often as we come into thy Holy Place may we remember in whose Presence we are; may we call to mind thy Infinite Majesty, and our own Wants; and as these demand, so regulate our Outward and Inward Man.

May it be our First Solitude to avoid all kind of Irreverence and Indecency, and whatever can be disedifying to others. *R. Grant this our Petition, O Merciful God.*

May we take no Liberties in favour of an Idle, Gazing or Vain Humour. *R. Grant this our Petition, O Merciful God.*

May we not there consult our Ease, nor be more Solicitous to serve our own lazy Humour, than do what is becoming thy Worship. *R. Grant this our Petition, O Merciful God.*

May

On the Dedication of a Church. 409

May we not there, with Clipping and Huddling run over our Prayers, as if making an end was our only Concern.

R. Grant this our Petition, O Merciful God.

May we not there, with a Dissipated and Roving Mind, repeat over a Number of Prayers, as if a Lip-service were all the Sacrifice belonging to thy Worship.

R. Grant this our Petition, O Merciful God.

May we have so much Faith and Seriousness as to be afraid of provoking thee there, where we come to ask thy Blessings.

R. Grant this our Petition, O Merciful God.

May we there see the extreme Poverty and manifold Miseries of our Soul, and make our Petitions with an Attention and Solicitude answerable to our Necessities.

R. Grant this our Petition, O Merciful God.

May we there see our selves as Criminals, condemn'd for our Sins to the Torments of Hell; may we there appear with the Humility of Criminals before our Judge, and raise up our Hearts with the same Earnestness as those who are petitioning for Mercy.

R. Grant this our Petition, O Merciful God.

May we there adore thee as becomes the Infinite Majesty of our God, in whose Presence the Pillars of Heaven tremble;

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may we there serve thee as becomes Slaves, who have been Redeem'd by thee; may we there manifest our Love to thee as becomes thy Children, who tho' most unworthy, have receiv'd Infinite Blessings from thy Hand, as of a most Loving and Tender Father.
R: Grant this our Petition, O Merciful Lord.

Shew Mercy to us, O God, and grant these our Requests not only to us, but to all the Faithful, that all may serve thee in Spirit and Truth; that all Abuses, Irreverences and Scandals being banish'd from the Places of thy Worship, they may become the Houses of Prayer, and nothing be admitted there but what is well-pleasing in thy Sight.

Grant this, O God, that by the good Use of thy Blessing we may obtain the Continuance of them, and remove the Danger from us of being left desolate, which has been the Punishment of so many Nations. Hear us, O Merciful Lord, and let Gratitude under the Sense of thy Favours teach us to be wise in this Point, that so we may have no part in provoking the Severity of thy Scourges against us.
Amen.

Let us Pray.

O God, who every Year renewest to us the Consecration of this Holy Church, and by thy Sacred Mysteries affordest us the Blessing of thy Protection; graciously vouchsafe to hear the Prayers of thy People, and grant that as many as enter into this Church to petition for thy Favours, may have the Comfort of obtaining what they ask. Through our Lord Jesus Christ, thy Son.

On All Fridays.

THis being the Day on which Christ died on the Cross a voluntary Sacrifice for the Redemption of Man; let us renew the Memory of this Infinite Mercy, and acknowledge it before Almighty God in the most Grateful Manner we can.

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Let

Let us Pray.

BEfore thee, O Eternal Father, we assemble and bow down this Day, oblig'd by the Infinite Mercy we have receiv'd from thy Hand: For that having been lost by Sin, and being incapable of our selves of ever making our Peace with thee, and recovering the Way of Salvation, thou wast pleas'd to have Compassion on us, and sending thy only Son to become Man, didst by the Effusion of his Sacred Blood redeem us from our unhappy State, and put us in the Way of working out our Salvation.

For this thy Mercy, O God, in so loving the World, as to give thy only Son for it, we Praise thee, we Adore thee, we Magnifie thee, we desire all the Blessed Choirs above to Acknowledge and give Thanks for this Excess of thy Goodness to Lost Man, in rescuing him from his Captivity, and by the Death of thy Son purchasing the Liberty of a Slave.

O God! Who can sufficiently admire this Expedient of thy Mercy! Who is able to make any Return for what thou hast done for us Sinners! All
that

that we can do is to confess thy Goodness, and to own that we are thy Purchase; that being ransom'd by the Blood of Christ we belong to thee.

Behold therefore, O God, this we acknowledge before thee; we are thine upon a manifold Title, but particularly for that we have been bought at so great a Price as the Blood of our Redeemer; and oblig'd by this Title, behold we now make an Offering of our selves to thee; we offer our Body, our Soul, with all their Faculties, Inclinations and Senses; we offer our Time, with all our Temporal Substance; we offer all the several Circumstances of our Lives, whether those which are agreeable to us, or others that are Afflicting: All we offer to thee, confessing it to be Just, that what is thine should be employ'd in thy Service, should be directed by thy Will, should be referr'd to thy Glory.

Confirm us, O God, we beseech thee, in the Offering we make, that as we own the Justice, so we may be Faithful in the Execution of it. For this End strengthen us, O Merciful Lord, by thy Grace, that notwithstanding our

great Weakness, and the endless Temptations of Life, we may be ever mindful of our Duty, and suffer nothing to persuade us to what we own to be Unjust.

Suffer not, O God, the World to prevail upon us, to observe its Ways and Orders, contrary to what thy Gospel teaches.

Suffer not our own Corruption to prevail upon us, to favour its Inclinations, and satisfy its Desires, contrary to what thou hast commanded.

Suffer not Company or Ill Custom to prevail upon us, to comply in any Sinful Disorder, or in whatever is not agreeable to thy Holy-Will.

Suffer not the Devil, by any Temptation or Snare, to prevail upon us to yield to any thing, either in Thought, Word or Deed, which is displeasing to thee.

In all these Particulars we most humbly implore thy Grace, O God, to be our Guard, our Protection and Strength, because we confess it our Duty to be thus Just and Faithful in thy Service; and we confess our Infirmities to be such, that without thy Divine Assistance we must certainly fail.

Help

Help us therefore, O most Gracious Lord, and by the Mercy of this Day, in which thou hast given us such Proof of thy Goodness and Love, have Compassion on us, and so secure us under the Protection of thy Grace, that having the Comfort of being redeem'd by thee, we may likewise have the Comfort of serving thee all the Days of our Life.

And since our Blessed Redeemer gave his Life on this Day to overcome Sin, and to deliver us from its Tyranny, grant we may not only be careful in serving thee, but likewise distinguish this Day, by joining with Christ our Head in a particular Watchfulness against Sin, and in labouring to overcome all that in our selves, which puts us in Danger of it.

Hence, O God, since Repentance of Sin is the principal Means for overcoming Sin, give us thy Grace to make this Day a Day of sincere Repentance. May we this Day chuse some Retirement wherein to consider and lament all our past Iniquities; may our Hearts be seiz'd with Horror upon the Sight of our Ingratitude, Presumption and Rebellion; and having view'd in the Wounds of our Redeemer,

the Hatred thou bearest to Sin, and with what Rigour thou punish'st it, may we then open our Hearts to Grief, and let our Eyes become Fountains of Tears, to bewail our great Unhappiness, under the Guilt of so many Sins we have unworthily committed against thee, our God, against thee, our Redeemer, against thee, our Father, against thee, our Perpetual Benefactor, who hast encompass'd us with Blessings, and follow'd us with Mercies, even all those Years in which we have so ungratefully offended thee.

In this View of our selves may we humble our Souls under the Weight of our Iniquities, confessing all our Crimes before thee, and likewise acknowledging that such Offenders are unworthy of the least of thy Blessings; that such as are allow'd to the Innocent, ought to be denied to us; and that 'tis not fit such Criminals should be gratified in their Desires, or favour'd in their Inclinations.

Hence, O God, on this Day, above others, may it be our Practice to live as becomes repenting and humbled Sinners, purposely declining whatever is not agreeable to this State of Humiliation.

miliation. May we decline all Publick Shews, Gaming and Entertainments; may we avoid Unprofitable Visits; may we give no Indulgence to Curiosity or Sloth; may we not study Vanity or Appetite, nor seek Idle Mirth; but rather live retir'd in mourning for our Sins; secluded from all those Satisfaction which others take, as not agreeable to the State of Humbled Sinners, who are not to regard what Nature requires, but what Repentance demands, which is soliciting for the Pardon of past Offences.

And because True Repentance, looking at the fulness of Sin sees it to deserve Punishment, hence, O God, may it be the Effect of thy Grace in us on this Day, above others, to espouse the Cause of Justice, and undertake the Punishment of Sin.

Upon this Consideration may it be our Practice to bear with Patience whatever Affliction comes from thy Heavenly Hand; may we receive it with Humility, Submission and Silence, as the Effect of thy Justice, and what is due to our Sins; and hence, O God, may no Word of Impatience this Day be heard from us. R. Grant this, O God, of Mercy.

Upon the same Motive may we bear with Patience whatever Provocation is given us by our Neighbour, whether by any Injury, Affront or Ill Humour; may we take it all with Humility, Submission and Silence, as the Effect of thy Justice, and what is due to our Sins; and hence, O God, may no Word of Passion, Quarrelling or Impatience, this Day, be heard from us. *R. Grant this, O God of Mercy.*

Upon the same Motive, whatever happens to us, which we apprehend as a Lessening to us, as a Contempt or Reproach, may we take it with Humility, Submission and Silence, as the Effect of thy Justice, and what is due to our Sins. And hence, O God, may no Word of Impatience or Complaint be this Day heard from us. *R. Grant this, O God of Mercy.*

Upon the same Motive may we join with Justice in our Endeavours of punishing Sin in our selves, by such Self-denials as Prudence shall direct; in punishing our Appetite, because in that we have offended; and therefore obliging it to such an Abstinence, both as to Meat and Drink,

as may be uneasy to it; in punishing our Tongue, because in that we have offended; and therefore putting it under such a Restraint of Silence as may be uneasy to it; in punishing our Pride, because in that we have offended; by making it stoop to such Humiliations as shall be uneasy to it. In punishing our Sloth, because in that we have offended; and therefore obliging our selves to such Exercises, both in Rising, Praying, Recollection, Reading, Working, Visiting Poor and Rich, as may be uneasy to us; in these, and whatever other Ways may be proper, ever submitting with Humility and Patience, as to Punishments due to our Sins. *R. Grant this, O God of Mercy.*

Grant, O God, that this may be our Method on this Day; may thy Grace both direct and strengthen us in it: And if Nature be uneasy, help us, we beseech thee, in overcoming it, and forcing it to yield to what is Just; help us in gaining this Victory, that having been so Blind and Miserable as to yield to Nature in the Ways of Sin, we may now be so happy as to oblige Nature to yield to Justice in the Punishment of it.

As long as Nature struggles, may we still continue our Endeavours for making it comply. May we put it in mind that it is Just its Rebellion should be punish'd: That by Punishment it is to be made afraid of Sin, which costs it so dear: That by the Exercises of Penance it may move God to Mercy, and prevent that other Punishment of his Justice which is Eternal; that having lifted it self up against its God, 'tis fit it shou'd be humbled, and now feel the smart of its Wick- edness.

But above all, O God, to carry on this Work of Penance with Success, may we on this Day ascend in Spirit to *Mount Calvary*, and see the Pattern there set before us. May we for one Day at least live by that Copy which ought to be our Rule all our Lives.

May we from him see how to be silent amidst Reproaches and Contempt, how to be Patient under the Weight of Troubles, how to confirm our Will to thine, O God, in the midst of the greatest Desolation. May we from him learn a Crucified Life under a Universal Contradiction to Nature; not in things Inconsiderable, but in the
Extre-

Extremities of a general Anguish. May we from his wounded and torn Flesh learn what is the Punishment due to Sin; and having an Assurance from his Apostle that he suffer'd, leaving us an Example that we may follow our Steps; having Christ himself calling upon us to deny our selves, and take up our Cross and follow him, may we then every one turn to our selves and ask,

Is Christ alone to suffer on the Cross; and am I to have no Part in it, tho' he calls me to it, and commands me to follow him?

Am I the Offender to go unpunish'd, while the Spotless Lamb suffers, and tells me he suffers for my Example?

Am I to follow Nature still which has lead me into Sin; and depart from Christ, who by Suffering teaches me how to cancel Sin?

Am I to think it difficult to embrace the Self-denial which Christ commands, when by such Contradiction I may partake in the Suffering of Christ, and escape the Everlasting Suffering which is due to my Sins?

Have

Have I follow'd Nature to Sin;
and shall I not follow Christ in the
Remedy of Sin?

O my Jesus my Redeemer, I desire
to do it; I desire to take thee for
my Light and my Guide, and I beg
thy Grace, that as far as belongs to
me I may ever follow thy Steps.
This, O God, may I do all my Life,
according to the Example thou hast
given me all thine. But since on
this Day thou wast pleas'd to give
thy Life on the Cross for the Re-
demption of Sin, give me Grace this
Day particularly to study the Cross;
to see in what Particulars I can take
up mine; to see in what Particulars I
I can make a Sacrifice of my own
Will, and by uniting it with thine, find
Acceptance with the Father; for on the
Day of so great a Sacrifice 'tis Just all
thy Followers should mourn for the
terrible Effects which Sin has upon
thy Sacred Person, and not let this
Day pass without some Offering of a
Contrite Heart, which may be on
their Parts a Sacrifice for Sin. Grant
this, O Blessed Jesus, that I may so
observe the Day of our Redemption,

On All Fridays.

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as to partake of the Redemption thou
hast wrought for me. *Amen.*

Let us Pray.

Lord Jesus Christ, who didst descend
from the Bosom of thy Father
upon Earth, and shed thy Precious
Blood for the Remission of our Sins;
we humbly beseech thee, that in the
Day of Judgment being placed at thy
Right Hand, we may hear those
Words, Come you Blessed, who Liv-
est and Reignest with God the Fa-
ther.

Our Lady on Saturday.

THis being a Day on which the Church
calls us to a particular Memorial of the
Blessed Virgin; let us this Day raise up
our Thoughts to God, and give Thanks
for his Eminent Graces, by which she was
priviledg'd above all Women, and beg that
her Example of Sanctity may be to us
the Instruction of our Lives.

Let

Let us Pray.

TO thee, O Eternal God, we render our most Humble Thanks for those many Priviledges of Grace, by which thou hast eminently distinguish'd the Blessed Virgin, and manifested her to the whole World to be the choice of Heaven.

'Tis what obliges us to exalt thy Glory, O God, upon Earth, to see in our Corruptible and Mortal Flesh a Soul so above the Corruption of our Nature, as to be declar'd by a Testimony from Heaven to be *full of Grace* even upon Earth; and to be so sanctified by thy Gifts, that thy only Son, the Eternal Word, should take Flesh of her, and become Man, and she truly become the Mother of her Lord.

For these thy Prerogatives to her, O Eternal Father, we bless and adore thy Holy Name, and publish to the whole World that thou art worthy of Praise, and Glory, and Benediction, for thus manifesting thy Gifts, and by the Wonders of thy Power and Goodness raising up our dull Souls
to

to magnifie thy Mercies, and confess that thou art our God.

Blessed therefore be thou, O God, for all the Wonders of thy Goodness in the Blessed Virgin, and in particular for that Eminent Sanctity of her Life, by which she is become a Light and Example to us in the Way of Salvation, and teaches us both what we have to ask of thee for the help of our Corruption, and how we are to live for the coming to the Possession of thy Glory. Let it be thy Blessing to us this Day, O God, that we may learn something of what she teaches, so, with her, to make our Approaches to thee.

The First Petition we make on this Account, is, that as the Blessed Virgin was *all of Grace*, so thou would'st vouchsafe, O God, to grant that thy Grace may abide in us also; that our Hearts may be prepar'd to receive this Divine Gift; and not only to receive it, but likewise to be in that good Disposition as to continue in the lasting Possession of it.

For this End, we beseech thee, O Father of Mercy, to purifie our Hearts from all sinful Affection, and to take from us all that Corruption which defiles

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our Souls, and renders them incapable of thy Grace. Let nothing abide in us, O God, which is displeasing to thee: Let neither the Love of the World, nor the Love of Interest, nor the Love of any Creature, nor any kind of Passion so prevail in us as to exclude thy Grace from our Hearts: And if there be any thing of this Disorder in us, we implore thy Mercy to remove it.

For if we Honour and Admire the Blessed Virgin for being *full of Grace*; and then turning our Eyes upon our own Breasts, see plainly that we are full of the World, full of Self-love, full of Sin, and that thy Grace, O God, cannot likely have any Place in us, how unhappy must we be! How little Comfort can we have in the Solemnities of thy Saints, whose remarkable Exemplarity must be a Reproach of our Careless and Faithless State, and the Condemnation of our Crimes! Hear therefore our Prayer, we beseech thee, and grant that as the Blessed Virgin was full of Grace, so we also may be sanctified by some Portion of it.

A Second Petition we make, that as he have an Assurance by the Mouth of the Angel that thou, O Lord, wast with her; so thou vouchsafe to be with us also, to abide with us, to enlighten us, to direct us, to heal us, to comfort us, to strengthen us, and to carry us through all the Difficulties of this Life till we come to a better.

This, O God, we ask of thee, because of the great Unhappiness of our Temper, which is ever eager in the Desire of Worldly Things, and always thinks those Happy who are in the Possession of them. Hence, O God, how distracted are we in our Desires; sometimes bent upon Trifles, sometimes upon what is Vain, sometimes upon what is Worldly, sometimes upon what is Sinful, and still imagining Comfort to be in whatever is the Object of our Inclinations.

Thus our Nature leads, and deceives us with the Proposal of imaginary Happiness: But now, O God, we confess there is no solid Comfort but in thee alone, and therefore we most earnestly beg thee to be ever with us: All Earthly Things are Vain, False and Deceitful; and whatever we possess

fels of them, they cannot make us Happy; and therefore we confess the more we confide and rest in them, the more we must expect to be deceiv'd. But thou, O Lord, art that Infinite and Only Good which cannot fail, which alone canst be our Present and Future Happiness: Be thou therefore, O God, be thou with us.

Be thou with us in all the Circumstances of our Lives; in our Prayers, in our Business, in our Recreations, at our Table, in our Conversation, in our Troubles, in our Weakness, in time of Temptation and Danger, in Health and Sickness, and above all, O God, be with us at the Hour of our Death. Grant, we beseech thee, that before all things we may desire this; that resting and placing our Hope in thee, we may in thee find Comfort, Protection and Security, and under this Confidence fear nothing what the Devil or World can do against us.

Be thou with us, O God, in this Life.

For thus only, O God, can we hope to be with thee in the next.

A Third Petition we make to thee, that as the Blessed Virgin *laid up and ponder'd in her Heart* whatever Things she heard of Christ, and of thy Mercies, in the great Work of our Redemption; so we also may learn this Practice, of laying up and keeping in our Hearts the Remembrance of thy Mercies, and those great Duties which our Blessed Redeemer has taught us; for living thy Servants, and working out our Salvation.

Hear us, O God, we beseech thee, in this Point; for we confess here a great Weakness, a great Inconstancy and Lightness of our Nature: Who tho' we profess a Faith of all thou teachest, seem to fear thy Judgments upon our Sins, and to desire thy Mercies; tho' we read and her weat belongs to our Duties; tho' we are often mov'd, purpose and make Resolutions, yet behold, O God, such is our Misery, nothing of this sticks by us; the next Trifle carries away our Thoughts, Business or Trouble, or in want of these Impertinencies and Follies take up our Hearts; and we no sooner turn away our Eyes from thee, but presently we forget thee, and all that belongs to our Salvation.

This

This unhappy Temper requires thy Help, O God; wherefore we most humbly beseech thee to have Compassion on us, and by thy Grace to confirm us against this Effect of our Inconstancy. And since the Order of thy Mercies requires our Endeavours, grant we may use such Means on our Part as may be proper for obtaining what we ask.

Grant we may learn in the School of the Blessed Virgin, and from this Mistress of Meditation be taught to meditate on the Life and Gospel of Jesus: May we make our Hearts a Treasure of his Divine Instructions, and come to the Practice of frequently comparing our Lives with what he has taught us.

Help us, O God, in making this one Part of our daily Exercise! And on those Days which thou hast set apart for thy Service, then, O God, may we remember that the Work of Eternity calls for our Thoughts and our Time, and therefore let some Time apart for conferring in our Hearts, and making a more particular Enquiry into the State of our Souls. Then, O Blessed Lord, may we consider the Rules of the Gospel, and

and by reflecting on the Methods of our Lives, take some Measures of what is to be encourag'd, what is to be chang'd, what to be amended in us. And this, O God, may we not only slightly think over, but carry on so far as to come to the Execution of what we propose. In this manner may we lay up and ponder in our Hearts as the Holy Virgin did, in hopes of coming at length some resemblance of her Holy Life.

And now, O God, give us leave to conclude our Petitions of this Day with his Prayer, that we may ever labour to follow the Directions given by our Blessed Lady at the Marriage-Feast of *Cana of Galilee*, of *doing whatever Christ shall say to us*:

This was her Advice to the Servants; and in following it they found the Effects of his Power in a miraculous supply of their Wants.

Thus, O God, may we do: Give us Grace at all times to consider what Christ says to us, whatever is his Holy Will and Command, and whatever we find in our selves, or in others, contrary to this, may it be our constant Practice with Resolution to stand against it; declaring at all

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all times that we can have no Hopes, either in the Power or Merits of Christ, but by endeavouring to be faithful in the Observance of his Commands. Lead us, O Merciful God, ever on in this Way, and may our Fidelity accompany the Expectation we have in his Mercies.

And you, O Blessed Virgin, who know the Infirmities of our Nature, and Difficulties of a Christian Life, exercise your Charity in our Behalf; and pray before the Throne of God that we may walk in the Way of his Commandments, and be Faithful Followers of the Gospel of Jesus Christ, to whom be Glory for ever. *Amen.*

Let us Pray.

GRant, we beseech thee, O Lord, our God, that we thy Servants may enjoy a perpetual Health, both of Mind and Body, and by the Glorious Intercession of the Blessed Virgin *Mary*, being deliver'd from present Evils, may be brought to the Possession of Eternal Joys. Through our Lord Jesus Christ, thy Son.

On

On a Vigil.

THis being the Vigil of --- appointed by the Church to be kept in Fasting and Humiliation, so to prepare our Souls for the Mercies of God in the following Festivals, let us now beg Grace of the Almighty, that we may so observe this Day, that our Souls may be prepar'd for the Favours of Heaven.

Let us Pray.

O God, by whose Mercy we have Days appointed, wherein we are call'd to the Knowledge of our selves, and by the Exercises of Fasting, Humiliation and Prayer, to prepare our Souls for those Helps of thy Divine Bounty which are necessary for our Salvation; Grant we may so observe this present Day as to answer the End of its Institution; and that duly preparing our Souls, we may be happy in receiving those Graces we so much want in this our unhappy Pilgrimage.

And since Fasting is one thing requir'd of us as a proper Means for
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humbling Sinners, and for inclining thee to Compassion and Mercy, direct us, we beseech thee, and help us in keeping such a Fast this Day, as may be the Punishment of our Sins, and be so acceptable to thee, as to remove thy Scourges, and open the Treasures of thy Goodness upon us.

Hence, O God, we ask this Mercy of thee, that we may not deceive our selves with Names or Ceremonies, or by following in such a Track only as Custom has made; but we beg thy Light to consider what is the Fast which thou hast chosen; what is the Fast due to our Sins, and proper for engaging thy Mercy to us, and according to these Measures, O God, may we regulate the Fast of this Day.

Upon this account we ask that Sincerity of thee, that while we undertake to Fast we may not let Appetite, Inclination or Self-love have the Direction of what we are to Eat, or what to Drink: For these, we confess, O God, are but Ill Counsel, and will never consider what is well-pleasing to thee, but only to themselves. 'Tis by these we have been too often led into Excess and Sin, and therefore it cannot be reasonable they should be the Advisers on Days which are design'd to punish their Disorders.

Rather, O Blessed God, let us begin with a Sincere Repentance of all our Sins, and with a Particular Review of the many Ill Customs to which we are subject, and having settled this one Point, of *What is Necessary for Nature to subsist*, let us leave to Repentance to determine all the rest.

Let Repentance determine how far Appetite ought to be denied, in punishment of its past Irregularities.

Let Repentance determine what kind of Fast is necessary for humbling the Sinner.

Let Repentance determine what kind of Fast is necessary for awakening the Sinner, and bringing him to a true Sense of his Iniquities. Let Repentance determine what kind of Fast may be proper for weak'ning the Violence of Corruption, and bringing Nature into Subjection to thy Will, O God.

Let Repentance determine how far the Sinner ought to be punish'd by Fasting, who has so often lifted up his Head, and rebell'd against his God.

Grant, O most Gracious Lord, that by these Measures we may proceed this Day in our Fast; not regarding any Liberties which have Custom for their Warrant, but appealing from these to
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the Necessities of our Soul, and seeing what these demand in order to our Eternal Good.

And let not Repentance have the Direction only of what belongs to Eating and Drinking, but grant, O God, it may prescribe as to all the Actions of the Day.

May this consider the frequent Transgressions of our Pride, and, both for Punishing and Correcting it, allow nothing this Day which can be in favour of it. May it put a restraint upon our Words, and suppress all those which Vanity, Boasting or Stubbornness suggest, and by such Silence labour to atone for the Pride of our Lips. May it consider all the other Ways of Pride, whether in our Thoughts, or Heart, or Dress, and this Day make Choice of all humbling Methods, such as are most proper for Chastising or Reforming our Sin.

Hence, O God, may it be our Practice, this Day, to stoop to the meanest Offices, such as we are inclin'd to think beneath us. May we make such Visits as can have only the Encouragement of Charity, and not of Pride. May we bear Contradictions in Silence, and endeavour to rejoice in Contempts, as our due.

due. And in whatever way we observe, at other times, our Pride to break forth, there may it be our present Solicitude to apply suitable Remedies.

May Repentance likewise consider our usual Impatience, and this Day keep such a Watch, as to give a general Check to it, where-ever it begins to appear. Hence, O God, may thy Grace now enable us to the true Government of our selves, that no Word of Passion or Impatience be this Day heard from our Mouths. May we keep the like Command upon our Thoughts, so as to allow these no liberty of Fretting, Vexation or Grief, but under all such Occasions may we still remember that Impatience has been hitherto our Sin, it deserves the Punishment of whatever we at present suffer; and that if we do not thus labour to overcome it we shall carry the Guilt of it to our Graves.

May our Repentance likewise, O God, consider the Positiveness, Perverseness and Corruption of our own Wills, and that this is the Root of all our Sins. Hence may it be our Task, this Day, to bring our Will into subjection, and force it to bend, by the Practice of a general Self-denial. For this End, we beseech

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thee,

thee, O God, to help us by thy Grace. Help us in resisting all Inclinations to whatever is sinful. Help us in bearing with Silence what does not please us. Help us in not contending for our own Ways, but in chusing rather to yield to others in all that is Indifferent. Help us in contradicting our Wills, where-ever we observe them bent with Eagerness, and have nothing more than Humour or Fancy to plead for their Demands. Help us in withstanding all Inclinations that are in favour of Curiosity or Sloth, or of any other Weakness, or Ill Custom. Help us in submitting to all the Difficulties of our State, and all present Uneasiness, without Complaint. Help us in governing all our Aversions and Dislikes, and in all Occasions may we act contrary to them. Help us in undertaking and performing, this Day, such Exercises and Actions as we do not like; and if there be any humbling Condescendence belonging to us, either in Words or Actions, help us this Day in performing it. Help us in weakening all those Affections in us which can be suspected either of Sin or Excess, and may we do nothing in compliance with them.

Thus, O God, in whatever way our own Will is either Sinful, Disorderly or
Vio-

Violent, may we, this Day, labour to overcome it, and by frequent Self-denials so accustom it to yield, as to become easie in its Obedience, which is due to thee.

May our Repentance, besides this, consider whatever Customs we have in favour of Idleness, Intemperance, or of a Worldly, Prodigal or Undisciplin'd Life, and, this Day, prescribe such a Method as may make us sensible of our Errors, and change the Temper of our Souls. In order to this, give us Grace, we beseech thee, O God, this Day, to separate our selves from all that feeds these Corrupt and Ill Humours in us. Give us Grace to avoid all kinds of Games, Shews, and Publick Meetings; to decline Idle Company, Books and Places, that are not for Edification. And as far as Circumstances will permit, may we give so much Time to Recollection, Prayer, Reading, the Consideration of Eternity, and the Examination of the Present State of our Souls, as may shew us the Horror of Sin, and convince us, that all the Happiness of the World is Vanity and Folly, and that there is no true Comfort but in a Good Conscience, in seeking and serving thee, O God.

May our Repentance still look one Step farther, as far as our Conscience is concern'd in our Neighbour, and endeavour to retrench all that carries with it the guilt of Sin. For this End may we now, this Day, consider, if by any Means we give Scandal, Disedifie, or Draw others into Sin; and let the Resolutions of this *Vigil* put a Stop to all such Disorders.

May we strictly examine, if by any Injustice, Fraudulent Dealings, or by not Paying of Debts, we do Wrong to our Neighbour, and now take Measures for doing what is Just.

May we consider if there be any Contention, Breach of Charity, or Misunderstanding betwixt us and our Neighbour, and, this Day, resolve upon Means for restoring of Peace. May we contend or quarrel with no Body, this Day, nor take any Exceptions at any Thing that shall be said or done.

May we be Moderate and Mild to all, ready to afford Help and Comfort, as far as our Condition will permit, and do nothing that can give Affliction or Trouble to any Neighbour.

In this manner, O God. may we employ this Day, endeavouring by all Ways to overcome Sin in our selves, and to

re-

remove from us whatever we can discover in us to be displeasing to thee. May we be Zealous in all those Exercises which can recommend us to thy Favour, and in this Method may we prepare our Souls for the Mercies of the following Solemnity.

Let us Pray.

GRant, we beseech thee, Almighty God, that the Solemn Festival for which we are now preparing may be to us the Encrease of Devotion, and a Help of Salvation. Thro' our Lord Jesus Christ, thy Son.

For every Day in Advent.

MOST Gracious Lord, by whose Direction this Time is Appointed for Renewing the Memory of thy Infinite Mercy to Man in the Incarnation of thy Only Son; Grant we may live, this Holy Time, in the Spirit of Thanksgiving, and every Day raise up our Hearts to thee in the Grateful Acknowledgment of what thou hast done for us.

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Help us, O God, in this Duty, and suffer us not to live on Dull, Senseless and Unthinking, when we have so great an Act of thy Mercy before us : Suffer not our Thoughts to be wholly consum'd upon Worldly Business, or carried away with Impertinences and Follies, when we have the Wonders of thy Goodness calling upon us to Adore, Praise, and give Glory to thy Name.

O God, this wou'd be a great Ingratitude, and too plainly discover the Unhappiness of our Inward State, in not being touch'd with the Sense either of our own Misery thro' Sin, or of thy Deliverance in the Redemption wrought by Jesus Christ. Deliver us therefore, we beseech thee, from this Reproach, and now vouchsafe us thy Grace, that as often as we approach before thy Holy Altar, or are present at thy Sacred Mysteries, we may call to Mind thy Mercies, and give Thanks for them, and never fail one Day of this Holy Time wherein we do not prostrate before thee, and on our Knees offer up some Prayers in acknowledgment of thy Goodness to Lost Man, and of thy only Son humbling himself, in becoming Man for our Salvation. And this, O God, may we do, not only in Words, but from our
Hearts.

Hearts, and by endeavouring that the the Consideration of thy Blessings may be every Day the Encrease of our Love towards so Merciful a Benefactor.

Besides this, we ask thy Grace, O God, that we may make a due use of this Holy Time, for preparing our Souls to receive Christ our Lord coming into the World at the approaching Solemnity of *Christmas*.

For this End, we beseech Thee, O Blessed Lord, both to teach us, and help us, in making this Preparation, that so our Souls may be in such a Disposition as to receive the Benefit and Graces of his Coming.

And since no Disposition can be better for us than that of his own Holy Spirit, in which he came into the World, help us, by thy Divine Grace, to live at this Time by the same Spirit, and let this, O God, have the Direction of our Inward and Outward Man.

Christ came into the World Poor, Humble and Meek, grant, O God, that thus we may prepare to meet him; Grant that we may now be watchful in resisting all the Suggestions of Pride and Prodigality; that nothing of a Vain or Haughty Mind may appear either in our Words or Actions; but that practising a

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a General Humility, we may be Easy, Mild and Moderate to all, and thus endeavour to live by the Spirit of Christ. *R. Grant, O God, that thus we may prepare to meet our Redeemer.*

Christ came into the World to suffer many Tribulations from the Hands of Sinners, and was patient under all, having an entire Conformity to the Will of his Father; Grant, O God, we may thus prepare to meet him; Grant we may now be watchful in resisting all Motions to Passion and Impatience; that nothing of Contention or Quarrelling be found in us; and that we may force our Will to a peaceable Submission, under all Troubles, whatever shall befall us in this Time. *R. Grant, O God, that thus we may prepare to meet our Redeemer.*

Christ came into the World to suffer for our Sins, so that his whole Life was a Life of the Cross, and was finish'd at length on *Mount Calvary* by his dying on the Cross; Grant, O God, that thus we may prepare to meet him; Grant we may now consider what Punishment is due to our Sins; and entering into the Spirit of Penance, may we let no Day pass without a Sin-offering, without suffering something, as Justice shall demand, in Chastisement of our Offences; and
where

where our Sin has been, there may the Punishment be. *R. Grant, O God, that thus we may prepare to meet our Redeemer.*

Christ came into the World, not to do his own Will, but the Will of his Heavenly Father, and to seek his Glory in all things; Grant, O God, we may thus prepare to meet him: Grant we may be watchful now at this Time above all others in resisting the Corruption of our own Wills, and carefully avoiding whatever is a Transgression of thy Commandments: Grant we may not now consult our Inclination, Humour or Fancy, but what is most for thy Glory, and the Good of our Souls, and to this refer all we do. *R. Grant, O God, that thus we may prepare to meet our Redeemer.*

Christ came into the World to do Good to all; Grant, O God, we may thus prepare to meet him: Grant we may be watchful at this Time above all others, in avoiding every thing that can be injurious to our Neighbour, whether in Afflicting him, or giving him Scandal, or drawing him into Sin, or casting any Blemish on his Reputation; but in all things, O God, may we follow the Spirit of Charity, being forward in bringing Comfort and Relief to all, as
far

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faras their Circumstances shall require, and ours permit. *Grant, O God, that thus we may prepare to meet our Redeemer.*

Grant, Blessed Lord, that thus labouring to walk at this Holy Time according to the Spirit and Example of Jesus Christ, we may prepare to meet him coming into the World, and be so happy as to receive the Blessings of his Incarnation.

He comes to deliver Sinners from all their Iniquities, and we can have no Hopes of Salvation but through him. How miserable therefore, how wretched shall we be, if going on in the Ways of Sin we lose the Benefit of his Coming. O God of Mercy, suffer us not to be thus Blind, Obdurate and Faithless, but having thus express'd thy Love to Man, and the Desire of his Salvation, as to send thy Only Son to become his Redeemer, perfect this Mercy in us by thy Grace, and grant we may make such a good Use of this Holy Time as to remove all Indispositions from our Souls, and be prepar'd to receive the Effects of thy Goodness. *Amen.*

Let

Let us Pray.

Raise up our Hearts, O Lord, we beseech thee, to prepare the Way of thy only Son, that by his Coming being reconcil'd to thee, we may serve thee in Holiness all the Days of our Lives. Who Liveth and Reigneth with thee in the Unity.

LITANIES.

For Sunday.

L ord, have Mercy on us.	} Have Mercy on us.
Christ, have Mercy on us.	
Lord, have Mercy on us.	
Christ, hear us.	
Christ, graciously hear us.	
God, the Father of Heaven,	
God the Son, Redeemer of the	
World,	}
God, the Holy Ghost,	
Jesu, who on this Day of the	
Week didst arise from the Dead,	}
Jesu,	

Jesu, who on the same Day
didst put on a Life Immortal,

Jesu, who on the same Day
didst appear to *Mary Magdalen*, and
to the Apostles,

Jesu, who on the same Day didst
open the Eyes of the Two Disciples
going to *Emaus*,

Jesu, who on the same Day didst
comfort thy Apostles, and give them
thy Peace,

Jesu, who on the same Day didst
confirm thy Apostles in the Faith
of thy Resurrection, by shewing thy
Hands and thy Feet,

Jesu, who on the same Day didst
breathe on thy Apostles, and give
them the Holy Ghost,

Jesu, who on the same Day didst
open their Understanding to know
the Scriptures,

Jesu, who on the same Day didst
give them Power to forgive Sins,

Jesu, who on the same Day didst
send the Apostles upon their Mis-
sion, and commandedst them to go
and teach all Nations.

Jesu, who on a *Sunday* didst con-
descend to the Weakness of *S. Tho-*
mas, and by the Evidence of thy Sa-
cred Wounds didst heal his Unbelief,

Jesu,

Have Mercy on us.

Jesu, who on a *Sunday* didst
send down the Holy Ghost upon the
Apostles, and thus prepare them
for laying the Foundation of thy
Church.

Have Mercy on us.

Jesu, who on the same Day didst
move thy Apostle *Peter* to preach the
First Christian Sermon to the *Jews*,
to the Conversion of Three Thou-
sand,

Be Merciful to us: *Spare us, O Je-
su.*

Be Merciful to us: *Hear us, O Jesu.*

From the abuse of this Day, which
we are commanded to keep Holy: *Deliver us, O Jesu.*

From Sloth and Indevotion: *Deliver us, O Jesu.*

From the Neglect of Prayer, and of thy
Sacred Word: *Deliver us, O Jesu.*

From all Occasions of mis-spending
this Day: *Deliver us, O Jesu.*

From whatever is an Offence to God,
or a Scandal to the Weak: *Deliver us, O Jesu.*

We Sinners, *We beseech thee, hear us.*

That we may have thy Grace to San-
ctify this Day, as thou hast commanded.
We beseech thee, hear us.

That

That we may this Day labour to arise to a New Life. *We beseech thee, hear us.*

That we may, this Day, examine into the State of our Souls, and resolve to amend whatever is Displeasing to thee. *We beseech thee, hear us.*

That we may be Converted from all our Evil Ways, and by a Sincere Repentance obtain thy Peace. *We beseech thee, hear us.*

That we may, this Day, be so Strengthen'd in our Faith, as to bend our whole Endeavours upon seeking those Eternal Goods which Faith teaches us, and live by Faith. *We beseech thee, hear us.*

That thy Holy Spirit would, this Day, descend and take Possession of our Hearts, and so confirm us in every Duty, that no Earthly Considerations may be able to prevail against us to the Transgression of thy Law. *We beseech thee, hear us.*

That we may, this Day, join with the Blessed above, in Praising, Adoring and Praying to thee, and prepare our Souls to Celebrate, with them, an Eternal Sabbath. *We beseech thee, hear us.*

That we may not give this Day to Earth or Self-love, which is Consecrated to Heaven, but employ it in such Exercises as may raise our Hearts above Creatures, and unite them to thee by Love, who art

art our only Sovereign, and Everlasting Good. *We beseech thee, hear us.*

That thou vouchsafe graciously to hear us, and grant these our Petitions. *We beseech thee, hear us.*

Son of God ; *We beseech thee, hear us.*

Lamb of God, who takest away the Sins of the World ; *Spare us, O Lord.*

Lamb of God, who takest away the Sins of the World ; *Hear us, O Lord.*

Lamb of God, who takest away the Sins of the World ; *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O God, the Protector of all that Hope in thee, without whom nothing can have either Strength or Holiness, multiply thy Mercy, we beseech thee, upon us, that thou being our Governour and our Guide, we may so pass thro' the Goods of this Life, as not to lose those which are Eternal.

O God, who manifestest thy Almighty Power principally by thy Goodness and Mercy, multiply, we beseech thee, thy Mercies upon us, that advancing in the
Way

Way of thy Promises, we may come to
the Possessing of Life Everlasting. Thro'
our Lord Jesus Christ, thy Son.

On a Festival of our Redeemer.

THE Litanies of the Name of Je-
sus.

On a Festival of our Lady.

THE Litanies of Loretto.

On the Day of a Holy Angel.

LORD, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven; *Have Mer-
cy on us.*

God the Son, Redeemer of the World;
Have Mercy on us.

God

God the Holy Ghost; *Have Mercy on*

us. Holy Trinity, One God; *Have Mercy on*

us. S. *Michael*, Prince of the Heavenly Host,

Who didst fight in Heaven with the Dragon,

Who didst cast the Dragon with his Apostate Angels from Heaven,

Who disputing with the Devil, didst contend for the Body of *Moses*,

S. *Gabriel*, who didst reveal the Vision to *Daniel*,

Who didst descend with *Azarias* and his Companions into the Fiery Furnace, and defend them from the Flames,

Who didst foretel to *Zachary* the Birth and Office of St. *John* the Baptist,

Who being sent from God to the Virgin *Mary*, didst declare to her the Incarnation of the Eternal Word,

S. *Raphael*, one of the Seven Spirits who assist before the Throne of God,

Who

Pray for us.

Who wast a Faithful Guide to
Toby in his Way,

Who didst deliver *Sarah* from
the Evil Spirit,

Who didst cure *Toby* of his Blind-
ness,

Holy Angels, who struck the
People of *Sodom* with Blindness,

Who gave the Law to *Moses*,

Who always Adore and Sing
Holy, Holy, Holy, before the
Throne of God,

Holy Angel, who publish'd the
Birth of Christ to the Shep-
herds,

Holy Angels, who at the Birth
of Christ sang Glory to God, and
Peace to Men of Good-will,

Holy Angels, who minister'd to
Christ in the Desert when the Temp-
ter was departed from him,

Holy Angel, who comforted
Christ in his Agony,

Holy Angel, who rould away
the Stone from the Sepulcher,

Holy Angels, who publish'd the
Truth of Christ's Resurrection,

Holy Angels, who when Christ
had ascended into Heaven ap-
pear'd to his Disciples,

Pray for us.

Holy

Holy Angels, who deliver'd the
Apostles out of Prison,

Holy Angels, who rescued *Peter*
from Prison, and from the Hands
of *Herod*,

Holy Angels, who carried *La-
zar* into *Abraham's* Bosom,

Holy Angels, who have underta-
ken to be our Guardians,

Holy Angels, who always see the
Face of our Father who is in Hea-
ven,

Holy Angels, who rejoice upon
one Sinner doing Penance,

Holy Angels, Ministring Spirits,
who always do the Will of God,

Holy Angels, who at the last Day
shall separate the Wicked from the
midst of the Just,

That by thy Holy Angels we
may be guarded from all E-
vil,

That by thy Holy Angels we
may be deliver'd from all Blind-
ness,

That by thy Holy Angels we
may be secur'd against all the As-
saults of Evil Spirits,

That by thy Holy Angels we
may be defended in time of Temp-
tation,

Pray for us.

We beseech thee, hear us.

That

Pray for us.

Holy

That by thy Holy Angels we
may be directed in all Difficul-
ties,

That by thy Holy Angels we
may be comforted in all Trou-
bles,

That by thy Holy Angels we
may be led in the Ways of thy
Commandments,

That by thy Holy Angels we
may be separated from the Compa-
ny of the Wicked,

That by thy Holy Angels we
may be preserv'd from all the
Snares of Sin,

That by thy Holy Angels we may
be defended against all our Enemies,

That by thy Holy Angels our
Prayers may be presented before
thy Throne,

That by thy Holy Angels we
may be comforted and strengthen'd
at the Hour of our Death,

That thou vouchsafe graciously to
hear us,

Son of God,

Lamb of God who takes away the
Sins of the World: Spare us, O
Lord.

We beseech thee, hear us.

Lamb

Lamb of God, who takest away
the Sins of the World: *Hear us, O*
Lord.

Lamb of God, who takest away
the Sins of the World: *Have Mercy*
on us.

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O God, who with wonderful Order
hast ordain'd the Services of An-
gels and Men, mercifully grant that
they who minister to thee in Heaven
may protect us here on Earth.

O God, who by thy Merciful Pro-
vidence hast ordain'd thy Holy Angels
to be our Guardians, Grant to us thy Pe-
titioners, that we may be defended by
their Protection, and be Partakers of
their Glory. Through our Lord Jesus
Christ, thy Son.

*On the Day of an Apostle or Evan-
gelist.*

Ord, have Mercy on us.

Christ, have Mercy on us.

u

Lord,

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven; *Have Mercy on us.*

God the Son, Redeemer of the World; *Have Mercy on us.*

God the Holy Ghost; *Have Mercy on us.*

Holy Trinity, One God; *Have Mercy on us.*

Blessed Saint N. Apostle (Apostles) of our Lord,

Who left all to follow Christ,
Who were sent as Sheep in the
midst of Wolves,

Who were hated by all for the
Name of Christ,

Who were sent to Preach the Gos-
pel of Christ,

Who were chosen out of the
World to be the Ambassadors of
Christ,

Who were taken from amongst
Men to appear in Christ's stead,
and to dispence the Mysteries of
God,

Who by Christ's Appointment
were the Light of the World,
and Salt of the Earth,

Pray for us.

Who

Who were persecuted for the
Sake of Christ,

Who rejoic'd in being thought
worthy to suffer Reproach for the
Name of Jesus,

Who being Base and Ignoble,
according to the Flesh, were chosen
by Christ to confound the Wil-
dom and Power of the World,

Who being cloath'd with Vir-
tue from above, and confirm'd by
the Holy Ghost, preach'd Christ
without Fear,

Who obey'd God rather than
Men,

Who with great Power testi-
fied the Resurrection of Jesus
Christ,

Who gave your Lives for
Christ,

Who shall sit with Christ at
the last Day to Judge the Twelve
Tribes of *Israel*,

Be Merciful to us; Spare us, O
Lord.

From Disobedience to thy Church,

From all Contention with the

Pastors of thy Church,

From speaking Evil of those who
are in Dignity,

From Obstinacy against thy Truth,

Pray for us.

O Lord, deliver us.

From

From being too Wise in our own
Conceits,

From despising those who are
commission'd from Christ,

From all Errors of Education
or Custom,

From raising Persecution against
those whom thou hast sent,

From avoiding those who would
teach us the Way of Salvati-
on,

We Sinners ; *We beseech thee, hear
us.*

That thou give us thy Grace to
follow in all things the Doctrine of
the Apostles. *We beseech thee, hear
us.*

That with thy Apostles we may
forsake all things of this World
rather than lose thee. *We beseech thee,
hear us.*

That like thy Apostles we may
retain the Mildness of Sheep, even
when amongst Wolves. *We beseech thee,
hear us.*

That with thy Apostles we may have
a Zeal for our Neighbour's Good, and do
all we can for his Salvation. *We beseech
thee, hear us.*

That we may never give Scandal to
any Neighbour, nor lay a Stumbling-
block

O Lord, deliver us.

block in his Way by our Ill Example.
We beseech thee, hear us.

That we may have Courage, like the Apostles, to profess the Faith of Christ, and never through any Weakness deny him. *We beseech thee, hear us.*

That we may bear Reproaches, Calumnies, and whatever Persecution befalls us, with the Patience and Courage of the Apostles. *We beseech thee, hear us.*

That we may learn with the Apostles to have Comfort in Tribulation, and to Rejoice in Suffering for the Sake of Christ. *We beseech thee, hear us.*

That following such Guides, who gave their Lives for Christ, we may no more be disturb'd with ordinary Provocations, but learn, like them, in Patience to possess our Souls. *We beseech thee, hear us.*

That thou vouchsafe in thy Mercy to preserve thy Church, and fulfil all thy Promises to it. *We beseech thee, hear us.*

That thou protect all those who succeed in the Apostolick Function, delivering them from all Weakness, and giving them the Spirit and Zeal of the Apostles. *We beseech thee, hear us.*

That thou vouchsafe to have Mercy on all those People or Nations who by Hearsay or Schism have cut themselves off from the Unity of thy Church. *We beseech thee, hear us.*

That thou have Compassion on all Barbarous Nations throughout the World, and raise up such Apostolick Spirits, by which they may be happily brought to the Knowledge of thee and thy Christ. *We beseech thee, hear us.*

That thou vouchsafe to protect and bless all those who succeed in the Apostolick Function, are labouring throughout the World for the Good of their Neighbours Souls. *We beseech thee, hear us.*

That thou vouchsafe graciously to hear us. *We beseech thee, hear us.*

Son of God; *We beseech thee, hear us.*

Lamb of God, that takest away the Sins of the World; Spare us, O Lord.

Lamb of God, that takest away the Sins of the World; Hear us, O Lord.

Lamb of God, that takest away the Sins of the World; Have Mercy on us.

Christ,

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

SAY the Prayer proper for the Day.

On the Day of a Martyr.

LORD, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven; *Have Mercy on us.*

God the Son, Redeemer of the World; *Have Mercy on us.*

God the Holy Ghost; *Have Mercy on us.*

Holy Trinity, One God; *Have Mercy on us.*

Blessed Saint N. Martyr of Jesus

Christ,

Who Suffer'd Persecution for

Justice sake,

Who stood constant under ma-

ny Tribulations,

Pray for us.

Who hated your Life in this
VVorld, that you might keep it for
Life Eternal,

Who gloried in the Crofs of
Chrift,

Who suffer'd with Chrift, that
you might be glorified with
him,

Who neither by Tribulation, or
Distress, or Persecution, could be
separated from the Love of God,

Who counted all Things as Dung,
so you might win Chrift, and be
found in him,

Who esteem'd the Reproach of
Chrift greater Riches than the Trea-
sures of Egypt,

Who chose rather to suffer Affli-
ction, than enjoy the Pleasures of
Sin for a Season,

Who in all your Sufferings look'd
upon Jesus, the Author and Finisher
of your Faith,

Who wash'd your Robes White
in the Blood of the Lamb,

Who hast thy Mourning turn'd in-
to Joy, and art now before the
Throne of God, serving him Day
and Night in his Temple,

Be merciful to us ; Spare us, O Lord.

Pray for us.

From

From all kind of Passion and Impatience,

From all Murmuring and Inward Disturbance,

From all Immoderate Grief, and Dejection of Spirit,

From all the Resentments of an Exceptionous Temper,

From the Disturbance of Pride and Self-love,

From all Fretting, and the Uneasiness of a Gall'd Mind,

From Anger, Hatred, Contention and Ill-will,

We Sinners: *We beseech thee, hear us.*

That thou vouchsafe to give us Patience under all the Difficulties of our State. *We beseech thee, hear us.*

That thou so establish us by thy Grace, as not to be disturb'd at ordinary Provocations. *We beseech thee, hear us.*

That we may preserve a Contented Mind under all the Evils that befall us. *We beseech thee, hear us.*

That we may learn the Spirit of the Cross, and bear every Weight according to the Example of the Martyrs. *We beseech thee, hear us.*

That we may not Sink or be Faint-hearted under our Trials. *We beseech thee, hear us.*

O Lord, deliver us.

That we may faithfully resist all Motions of Impatience, Anger, and Inward Disturbance. *We beseech thee, hear us.*

That we may consider thy Hand, and adore thy Providence in all the Troubles of this Life. *We beseech thee, hear us.*

That we may learn to make a good use of all our Trials, and by our Humble Submission engage thy Mercy to us. *We beseech thee, hear us.*

That thou vouchsafe to have Compassion on all those who are in Trouble, and send them both Comfort and Help according to their Necessities. *We beseech thee, hear us.*

That thou vouchsafe to give Strength to all that are in Distress, and mercifully Support them against all Temptations. *We beseech thee, hear us.*

That thou particularly assist all those who are under Persecution for their Faith, and give them Courage to suffer all Extremities rather than act against their Conscience. *We beseech thee, hear us.*

That thou vouchsafe graciously to hear us. *We beseech thee, hear us.*

Son of God; *We beseech thee, hear us.*

Lamb of God, that tak'st away the
Sins of the World. *Spare us, O Lord.*

Lamb of God, that tak'st away the
Sins of the World. *Hear us, O Lord.*

Lamb of God, that tak'st away the
Sins of the World. *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

HAVE regard to our Weakness Almighty
God; and because the Weight
of our own Actions is an Oppression to
us, may the Glorious Intercession of
Blessed N. thy Holy Martyr be a Pro-
tection to us. Thro' our Lord Jesus
Christ, thy Son.

On the Day of Many Martyrs.

LORD, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, *Have*
Mercy on us.

God the Son, Redeemer of the World,
Have Mercy on us. God

God the Holy Ghost, *Have Mercy on*
us.

Holy Trinity, One God, *Have Mercy*
on us.

Blessed Saint N. and N. Martyrs
 of Jesus Christ,

Who despis'd your Lives for
 Christ's Sake,

Who reckon'd not the Sufferings
 of this present Time worthy to be
 compar'd with the Glory to come,

Who so ran the Race as to win the
 Prize,

Who suffer'd many Tribulations,
 that you might enter into the King-
 dom of Heaven,

Who chose to forsake all for
 Christ,

Who had the Sufferings of Christ
 abounding in you,

Who were Partakers of the Suf-
 ferings of Christ,

Who were Troubled on every
 Side, and yet not Distress'd,

Who were Persecuted, but not
 Forsaken,

Who had the Life of Jesus mani-
 fested in your Bodies,

Who did bear in your Bodies
 the Mortification of our Lord Je-
 sus,

Pray for us.

Who

Who fainted not while the Out-
ward Man perish'd,

Who chose Affliction, which is
but for a Moment, that you might
gain that Eternal Weight of Glory
which it worketh,

Who in all your Sufferings
look'd not at the Things which are
seen, but at those which art not
seen, and are Eternal,

Who rejoic'd in Reproaches, in
Necessities, in Persecutions, in
Distresses, for Christ's Sake,

Who had Patience in Tribula-
tions, that you might be counted
worthy of the Kingdom of God,

Who chose to suffer with Christ,
that you might reign with him,

Be Merciful to us; Spare us, O Lord,

From all the Weakness of Passion
and Anger;

From all Degrees of Impatience;

From yielding to the Motions of
a Fretful and Vexatious Temper;

From all kind of Resentments and
Ill-will;

From harkning to the Arguments
of an Exceptionous Nature;

From Cowardice, Faint-hearted-
ness, and Excessive Fears;

Pray for us.

O Lord, deliver us.

From

Pray for us.

Who

From yielding to Melancholy,
Oppression of Spirits, and Inward
Darkness;

From all that destroys Peace and
Patience in our Souls;

We Sinners: *We beseech thee, hear us.*

That we may learn to make a good Use
of all the Trials thou art pleas'd to send
us in this Life. *We beseech thee, hear us.*

That we may consider all our Troubles
as part of the Cross, which Christ has
commanded us to take up. *We beseech
thee, hear us.*

That we may no more turn our
Crosses to Sin by our Impatience. *We
beseech thee, hear us.*

That we may not lose thee under our
Cross, where the Martyrs have found
thee. *We beseech thee, hear us.*

That in time of Trouble we may
always lift up our Eyes to thee, and
Behold that Everlasting Crown thou
hast prepar'd for those who suffer with
Patience. *We beseech thee, hear us.*

That in time of Trouble we may no
more follow Nature, and be led by it
into Sin, but be directed by Faith, to the
making an Advantage of all we suffer.
We beseech thee, hear us.

That we may put on the Spirit of
Meekness, and bear all Provocations as

Lord, &c.

b

becomes the Disciples of Christ. *We beseech thee, bear us.*

That we may put on the Bowels of true Charity, and do good to those who Reproach and Injure us. *We beseech thee, bear us.*

That we may not provoke Authority against us by any Evil Action, nor ever fail in our Duty to Magistrates, even when we suffer wrongfully. *We beseech thee, bear us.*

That we may be rather willing to part with Liberty and Lives than deny Christ before Men, or the Truth he has taught. *We beseech thee, bear us.*

That thou would'st please to shew Mercy to all those who throughout the World suffer for the Truth, and give them the Courage of the Martyrs. *We beseech thee, bear us.*

That thou would'st please to have Compassion on all those who are in Trouble, whatever their Affliction be, and mercifully teach them to bear their Cross to their Souls Advantage. *We beseech thee, bear us.*

That thou would'st please to help us all in our Infirmities, and give us thy Grace to bear all the Difficulties of our State with Patience, and to persevere to the end. *We beseech thee, bear us.*

That

That thou vouchsafe graciously to hear us. *We beseech thee, hear us.*

Son of God; *We beseech thee, hear us.*

Lamb of God, that tak'st away the Sins of the World; *Spare us, O Lord.*

Lamb of God, that tak'st away the Sins of the World; *Hear us, O Lord.*

Lamb of God, that tak'st away the Sins of the World; *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O God, who do'st Comfort us with the yearly Solemnity of thy Holy Martyrs *N. and N.* mercifully grant that as we rejoyce in their Triumphs, so we may be encourag'd by their Examples. Thro' our Lord Jesus Christ, thy Son.

On the Day of a Holy Bishop.

Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ,

Christ, graciously hear us.

God the Father of Heaven; *Have Mercy on us.*

God the Son, Redeemer of the World; *Have Mercy on us.*

God the Holy Ghost; *Have Mercy on us.*

Holy Trinity, One God; *Have Mercy on us.*

Blessed Saint N. Pastor of Christ's Church,

Who had the Care committed to you of our Lord's Vineyard,

Who did not take to you the Honour, but was call'd by God, as *Aaron,*

Who by the Holy Ghost was made Overseer, to feed the Church of God,

Who, as a Good and Faithful Servant, was placed over the Household of our Lord,

Who, as a Good Shepherd, gave your Life for your Sheep,

Who Faithfully watch'd over your Flock as one that was to give an Account of their Souls,

Who by Moderation, Vigilancy, and Holiness of Life, honour'd your Ministry,

Who became all to all, so to gain all,
Who

Pray for us.

Who did teach all in Meekness,
and was an Example to the Flock,

Who was a Minister of Christ,
and a Dispenser of the Mysteries of
God,

Who didst seek the Lost Sheep,
and bring it back to the Fold,

Who didst bind up that which
was Broken, and heal that which
was Sick,

Who didst approve thy self the
Minister of God, in much Patience,
in Afflictions and Distress,

Who wast a Light to the Faithful,
in Word, in Conversation, in Cha-
rity and Purity,

Who didst instruct many unto
Justice, and now shinest as a Star
for all Eternity,

Be Merciful to us ; *Spare us, O Lord.*

From disturbing the Order which
thou has establish'd in thy Church,

From all Disobedience to our
Pastors,

From bringing Contempt on
those whom thou hast put over
us,

From the Abuse or Neglect of thy
Sacred Word,

From the Neglect of thy Wor-
ship,

Pray for us.

O Lord, deliver us.

From

From being too Wise in our own
Conceits,

From Neglecting those Things
which belong to thy Service,

From Reviling those who give us
good Example,

From declining their Admoniti-
ons who are to heal us,

We Sinners : *We beseech thee, hear us.*

That we may be zealous in main-
taining the Power which thou hast
put over us.

That we may never join in ma-
king Divisions.

That we may follow their Word
and Example, who shine as Lights
before us.

That thou vouchsafe to take into
thy Protection all the Pastors of the
Church.

That thou vouchsafe to give
them the Spirit and Zeal of the A-
postles, and of this Great Prelate.

That thou vouchsafe in thy Mer-
cy to take away all Abuses, in
Promotions to Church Dignities.

That thou vouchsafe, in Mercy
to thy Flock to exclude all those
from the Pastoral Charge who are
not call'd by thee, and qualified for
that Function.

That

O Lord, deliver us.

We beseech thee, hear us.

Pray for us.

O Lord, deliver us.

om

That thou vouchsafe to assist all those who minister at the Altar, that they may be as so many Lights, and do all Things as becomes their Character.

That thou vouchsafe to reclaim all those who resist the Power which thou hast ordain'd, and oppose the Pastors of thy Church.

That thou vouchsafe to have Mercy on us, who here make our Petitions to thee ; that we may be every one Faithful in the respective Obligations of our State, and by the help of thy Grace be so watchful in every Duty, as those who must render an Account.

That thou mercifully awaken us from all our Neglects, and give us now both Grace and Perseverance for reforming whatever we have hitherto carelessly perform'd, whether as to our Obligations of this World, or the next.

That thou vouchsafe graciously to hear us.

Son of God ;

Lamb of God, that tak'st away the Sins of the World ; Spare us, O Lord,

Lamb of God, that tak'st away the Sins of the World ; Hear us, O Lord.

Lamb

We beseech thee, hear us.

Lamb of God, that tak'st away the
Sins of the World ; *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

GRant, we beseech thee, Almighty God, that this Holy Solemnity of Saint N. thy Confessor and Bishop may be to us the increase of Devotion, and advance us in the Way of Salvation. Through our Lord Jesus Christ, thy Son.

*On the Day of a Confessor, not
a Bishop.*

Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven ; *Have Mercy on us.*

God the Son, Redeemer of the World ;
Have Mercy on us.

God the Holy Ghost ; *Have Mercy on us.*

Holy

Holy Trinity, One God; *Have Mercy*
on us.

Blessed Saint N. Confessor of our
 Lord Jesus Christ,

Who took up your Cross, and fol-
 low'd Christ,

Who renounc'd this World to
 become Christ's Disciple,

Who crucified your Flesh; with
 all its Sinful Desires,

Who having put your Hand to
 the Plow did not look back,

Who having put on the Armour
 of God stood resolutely against the
 Snares of the Devil,

Who walk'd worthy of the Vo-
 cation in which you were call'd,

Who being Dead to the World,
 had your Life hid in Christ,

Who chastis'd your Body, and
 brought it into subjection,

Who sought first the Kingdom of
 God, and its Justice,

Who with fear and trembling
 work'd out your Salvation,

Who being Crucified to the
 World, us'd it as if you us'd it
 not,

Who labour'd to enter by the Nar-
 row Way, which leads to Life,

Who laid up to your Self Trea-
 sures in Heaven,

Who

Pray for us.

Who lov'd your Enemies, and
did good to those that hated
you,

Who being Clean of Heart, pre-
par'd to see God,

Who having been Poor in Spirit,
now Possessest the Kingdom of Hea-
ven,

Who dwellest in the House of our
Lord, and praises him for ever and
ever,

Be Merciful to us : *Spare us, O Lord.*

From the Love of the World ;

From the Friendship of this
World ;

From Pride of Life ;

From Sinful Self-love ;

From the Love of Riches ;

From seeing the Satisfaction of
this Life ;

From living according to the
Flesh ;

From Sloth and Intemperance ;

From Contention, and all kind of
Uncharitableness ;

From the Neglect of thy Service,
and of our own Salvation ;

From Prodigality, and the Con-
tempt of the Poor ;

We Sinners ; *We beseech thee, hear*
us.

That

Pray for us.

O Lord, deliver us.

Pray for us.

That beholding the Conversation of the Saints, we may imitate their Faith and their Patience. *We beseech thee, hear us.*

That with this thy Servant we may strive to enter by the Narrow Way. *We beseech thee, hear us.*

That we may have a Zeal for thy Law, and labour to do thy Will in all things. *We beseech thee, hear us.*

That we may walk in the Way of thy Commandments, and let nothing of this World draw us from our Duty. *We beseech thee, hear us.*

That we may learn to deny our selves, and put on our Lord Jesus Christ. *We beseech thee, hear us.*

That we may learn to despise this World, and be afraid of all its Customs, which lead into the Broad Way. *We beseech thee, hear us.*

That we may study the Gospel of Jesus Christ, and be Solicitous to live by his Spirit. *We beseech thee, hear us.*

That we may consider the Engagements we made at the Font, and be Faithful in renouncing what we there renounc'd. *We beseech thee, hear us.*

That we may seriously examine our own State, and by thy holy Grace resolve upon reforming whatever we can dis-

cover

cover in us displeasing to thee, and that puts our Salvation in hazard. *Ve beseech thee, hear us.*

That we may undertake in earnest the Change of our Lives, and never be tir'd in using such Means as can be proper for driving Corruption and the World out of our Hearts. *Ve beseech thee, hear us.*

That thou would'st vouchsafe, in thy Mercy, to encrease the Number of the Just, by reclaiming all those from their wicked Ways who at present are in the Way of Sin. *We beseech thee, hear us.*

That thou would'st open the Eyes of all those Christians who follow Nature and the World more than thy Gospel, and make them sensible of their Errors. *We beseech thee, hear us.*

That thou would'st give a Blessing to all those, who chusing Retirement and the Discipline of a stricter Life, have taught us how we ought to fear this World, and what Pains we ought to take for a better. *We beseech thee, hear us.*

That in Mercy to us here present thou would'st vouchsafe to have Compassion on all our Relations, Friends and Benefactors; give Perseverance to such as are Just, and powerfully awaken all those that are in Sin, that they may
X
return

return into the Way of Salvation. *We beseech thee; hear us.*

That thou vouchsafe graciously to hear us. *We beseech thee, hear us.*

Son of God: *We beseech thee, hear us.*

Lamb of God, that tak'st away the Sins of the World; *Spare us, O Lord.*

Lamb of God, that tak'st away the Sins of the World; *Hear us, O Lord.*

Lamb of God, that tak'st away the Sins of the World; *Have Mercy on us, Christ, hear us.*

Christ, graciously hear us.

Let us Pray.

O God, who refreshest our Spirits with the yearly Solemnity of Blessed Saint N. thy Confessor, mercifully grant that we who Celebrate his Glory, may likewise Imitate his Actions. Thro' our Lord Jesus Christ, thy Son.

On the Day of a Holy Virgin.

Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ,

Christ, graciously hear us.

God the Father of Heaven; *Have Mercy on us.*

God the Son, Redeemer of the World; *Have Mercy on us.*

God the Holy Ghost; *Have Mercy on us.*

Holy Trinity, One God; *Have Mercy on us.*

Blessed Saint N. Spouse of Christ,
Who stood always prepar'd with
Oil in your Lamp,

Who chose the better Part,
Who renounc'd all things to
follow Christ,

Who was Crucified to the
World,

Who reckon'd all Things as Loss
to you might gain Christ,

Who labour'd to enter by the
strait Gate,

Who overcame the World,
Who preserv'd a Clean Heart,

Who with Fear and Trembling
work'd out your Salvation,

Who had the Life of Christ ma-
nifested in you,

Who sought the Things that
are above,

Who put on the Armour of God,

Pray for us.

Who fought against the Powers
of Darknes,

Who was not weary in well-do-
ing,

Who was always Watching for the
Coming of your Lord,

Who was Solicitous to bring
forth worthy Fruits of Penance,

Who took up your Cross daily
to follow Christ,

Who always abounded in good
Works,

Who us'd all Diligence to make
your Calling and Election Sure,

Who had Christ dwelling in your
Heart,

Who liv'd not to your self, but
to him that died for you,

Who hated your Life in this
World, that you might keep it to
Life Eternal,

Be Merciful to us: *Spare us, O Lord.*

From the Friendship of this World;

From Admiring its Vanities and
False Goods;

From Following its Corrupt Ways;

From all Immoderate Self-love;

From Indulging our own In-
clinations;

From Gratifying our Senses and
Appetite;

Pray for us.

O Lord, deliver us.

From

From being Led by Sensuality or
Vanity;

From all the Dangers and Snares
of Sin;

From the Love of and Irregular
and Undisciplin'd Life;

From all kinds of Excess;

WVe Sinners: WVe beseech thee, hear us.

That thou would'st vouchsafe to us
thy Grace, O God, whereby we may la-
bour in earnest in the Work of our Sal-
vation. *We beseech thee, hear us.*

That we may make the Gospel the
Rule of our Life, and from thence take
our Measures of what is to be desir'd,
and what to be avoided. *WVe beseech
thee, hear us.*

That in professing to follow the Gos-
pel, we may not let the World, or
our own Corruption, have the Conduct
of our Lives. *WVe beseech thee, hear
us.*

That we may strictly observe our
own Weakness, and use all Means that
can be proper for subduing all those
Inclinations in us which lead us to Sin.
WVe beseech thee, hear us.

That thou would'st vouchsafe in thy
Mercy to banish from us, and from all
the Faithful, whatever is contrary to
that Purity and Cleanness of Heart, such

as thou demandest of us. *WVe beseech thee, hear us.*

That thou give us a Horrour of all those sinful Liberties which thou hast punish'd in the Heathens, and are the Effects of a Sensual and Vicious Heart. *WVe beseech thee, hear us.*

That thou mercifully preserve us, and all Christians, from the Guilt of being Instruments of the Devil, in drawing others into Sin. *WVe beseech thee, hear us.*

That thou mercifully give to all Youth such a Christian Discretion, as not to run into Snares, nor be pleas'd with the Dangers of Sin. *WVe beseech thee, hear us.*

That thou give them Discretion, to make a Right Choice of Company, such as may give good Example, and not lead them into the destructive Liberties of a Disorderly Life. *WVe beseech thee, hear us.*

That thou vouchsafe to be the Blessing of all those Pious Virgins, who having renounc'd the World, have chose Christ Jesus for their Spouse. *WVe beseech thee, hear us.*

That thou vouchsafe to be the Protector of all others who are in the World; give them a Sense of True Piety. give them Courage to withstand all Evil, and may

may they do nothing without consulting thy Holy will. *VVe beseech thee, hear us.*

That thou vouchsafe graciously to hear us. *VVe beseech thee, hear us.*

Son of God ; *VVe beseech thee, hear us.*

Lamb of God, that tak'st away the Sins of the VVord : *Spare us, O Lord.*

Lamb of God, that tak'st away the Sins of the VVorld : *Hear us, O Lord.*

Lamb of God, that tak'st away the Sins of the VVorld : *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

HEAR us, O God, our Salvation, that as we rejoyce in the Festival of thy Holy Virgin Saint N. so we may be improv'd in the Affection of Solid Piety. Thro' our Lord Jesus Christ.

On the Day of a Holy Widow.

LOrd, have Mercy on us.

Christ, have Mercy on us.

Lord, have mercy on us.

X 4

Christ,

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven ; *Have Mercy on us.*

God the Son, Redeemer of the World ;
Have Mercy on us.

God the Holy Ghost ; *Have Mercy on us.*

Holy Trinity, One God ; *Have Mercy on us.*

Blessed Saint N. Faithful Servant
of our Lord,

Who was an Example of Piety
in all States,

Who so us'd this World as to
learn to despise it,

Who turn'd the Loss of this
World to the Advantage of the next,

Who being a Widow, became a
Widow indeed,

Who being Desolate, put your
Trust in God,

Who served God in Fasting and
Prayer,

Who was Hospitable to Stran-
gers,

Who Reliev'd the Afflicted,

Who by your Charities laid up
Treasures in Heaven,

Who by your Example condemn'd
the Vanity of the World,

Pray for us.

Who

Who by your Practice taught the
true Use of VVorldly Goods,

Who walk'd by the Spirit of
Christ,

Who became a New Creature in
Christ,

Who thro' the Spirit mortified
the Deeds of the Body,

Who lov'd not the World, nor
the Things that are in the World,

Who lov'd God with all your
Heart, and with all your Soul,

Who put on the Bowels of Mercy,
Humility, Meekness, and Long-suf-
fering,

Who had the Peace of God ruling
in your Heart,

Who set your Affection on Things
above, not on Things on Earth,

Who suffered all Things to gain
Christ,

Be Merciful to us: *Spare us, O Lord.*

From the Love of the World,

From the Love of Sloth and Idle-
ness,

From a Vain and Light Heart,

From Mis-spending our Time,

From Mis-spending our Money,

From the Abuse of thy Blessings,

From a Disorderly and Undisci-
plin'd Life,

Pray for us.

O Lord, deliver us.

From

From the Neglect of our Salvation,

From setting our Hearts on the Things of this World,

From the neglect of the Poor,

From forgetting the Circumstances of our State,

Lord, deliver us.

We Sinners: *We beseech thee, hear us.*

That we may follow the Example of this thy Faithful Servant. *We beseech thee, hear us.*

That we consider how to make the best use of thy Blessings. *We beseech thee, hear us.*

That we may consider how to make Atonement for our past Disorders, and the Ill Example we have given. *We beseech thee, hear us.*

That we may be convinc'd in earnest of the Folly of a Worldly Life. *We beseech thee, hear us.*

That we may be convinc'd in earnest that all the Goods, Honours and Satisfaction of this Life are nothing but Vanity, and Affliction of Spirit. *We beseech thee, hear us.*

That we may be convinc'd in earnest that there is no true Comfort on Earth, but in the well-grounded Peace of Conscience, and in doing what is well-pleasing to thee, our God. *We beseech thee, hear us.*

That

That we may take our Hearts from all other Solitude, and make thy Service and our Salvation the great Business of our Lives. *We beseech thee, bear us.*

That we may keep a strict Watch upon our selves, and by Prudent Self-denials labour to subdue our Corruption, to overcome the VWorld and our selves. *VVe beseech thee, bear us.*

That we may separate from all that Company, and break all those Customs which are Injurious to our good Designs, and not agreeable to the Discipline of a Christian Life. *VVe beseech thee, bear us.*

That thou would'st please to have Mercy on, and reclaim all those, who living in Pleasure, are dead while they live. *VVe beseech thee, bear us.*

That thou would'st please to be the and Protection of all those who are Comfort VVidows indeed. *We beseech thee, bear us.*

That thou would'st please to have Compassion on all in the State of VVi-dowhood; give them true Discretion, and teach them to make a good Use of their Circumstances. *We beseech thee, bear us.*

That thou vouchsafe graciously to hear us. *VVe beseech thee, bear us.*

Son of God; *VVe beseech thee, bear us.*
Lamb

Lamb of God, that tak'st away the
Sins of the World: *Spare us, O Lord.*

Lamb of God, that tak'st away the
Sins of the World: *Hear us, O
Lord.*

Lamb of God, that tak'st away the
Sins of the World: *Have Mercy on us,
Christ, hear us.*

Christ, graciously hear us.

Let us Pray.

Hear us, O God, our Salvation, that
as we rejoice in the Festival of
Blessed Saint N. so we may be im-
prov'd in the Affection of So-
lid Piety. Thro' our Lord Jesus
Christ.

On the Dedication of a Church.

Lord, have Mercy on us.

Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven: *Have
Mercy on us.*

God the Son, Redeemer of the World:
Have Mercy on us.

God the Holy Ghost: *Have Mercy on
Holy*

Holy Trinity, One God. *Have Mercy on us.*

O God Eternal, Creator of all things,

Father of our Lord Jesus Christ,
Father of Glory, and Lord of
Heaven and Earth,

Father of Mercies, and God of all
Comfort,

Who hast made us to thy own
Image,

Who hast redeem'd us by thy only
Son,

Who hast adopted us thy Chil-
dren,

Who hast given thy Angels
Charge of us,

Who hast encompass'd us with all
Blessings,

Who hast prepar'd for us an
Eternal Kingdom,

Who hast call'd us into the Fel-
lowship of thy Saints,

Who givest a Good Spirit to
those that ask it,

Who shew'st Mercy to those that
seek it,

Who sittest upon the Cheru-
bins,

Who art Blessed in thy Throne of
Glory,

Have Mercy on us.

VVho

VVho art ador'd by all the Bles-
fed,

VVho art the Happiness of the
Elect,

VVho art serv'd by all Crea-
tures,

VVho permittest us sinful VVorms
to praise thy Name,

VVho art the Comfort of our
Pilgrimage, and Object of our
Hope,

Be Merciful to us: *Spare us, O
Lord.*

From the Spirit of Atheism;

From Prophaneness and Irreli-
gion;

From the Contempt of thy VVor-
ship;

From the Abuse of those Places,
which are Sacred to thee;

From all kind of Irreverence in thy
Holy Presence;

From the Neglect of our Prayers;

From Sloth, Coldness and Inde-
votion, in Time of Prayers;

From a Dissipated and VVorld-
ly Spirit in Time of Prayer;

From Dejection and Want of Hope
in Time of Prayer;

VVe Sinners; *VVe beseech thee, hear us.*

Have Mercy on us.

O Lord, deliver us.

That

That we may be ever Thankful for whatever Opportunities thou art pleas'd to give us for meeting in thy VVorship. *WVe beseech thee, hear us.*

That we may lay hold of all such Opportunities for thy greater Glory, and the Good of our Souls. *WVe beseech thee, hear us.*

That we may ever appear before thee with a Sense of our Unworthiness, and of thy Awful Majesty, in whose Presence the Pillars of Heaven tremble. *WVe beseech thee, hear us.*

That we may come before thee as Sinful VVorms admitted into the Choirs of Blessed Spirits, with them to join our Praises, and permitted to adore before thy Throne. *WVe beseech thee, hear us.*

That we may come before thee as miserable Beggars, whose Wants are Infinite, who can have no Supply but from thy Bounty. *WVe beseech thee, hear us.*

That we may come before thee as Poor, VVretched Creatures, perishing under Variety of Dangerous Distempers and Sores, who have no Hopes of Help but from thy Hand. *WVe beseech thee, hear us.*

Thar

That we may come before thee as Unhappy Criminals, who stand sentenc'd to the Torments of an Everlasting Death, and can have no Deliverance but from thy Mercy. *We beseech thee, hear us.*

That hence as often as we appear before thee, it may ever be with a Reverence becoming thy Majesty, with a Heart fix'd on thy Goodness, and with a Fervency answerable to our VVants. *We beseech thee, hear us.*

That thou would'st vouchsafe to give a like Spirit to all the Faithful, that so all Indecencies, Irreverences, Abuses and Scandals, may be remov'd from all Places of thy Worship. *We beseech thee, hear us.*

That thou would'st mercifully enlarge to us the Liberties of thy Worship, and throughout the World take off all Restraint. *We beseech thee, hear us.*

That thou would'st merciful assist us in preparing our Hearts to the Temples of the Holy Ghost, that so thou, O God, may'st ever abide within us. *We beseech thee, hear us.*

That while we serve thee with outward Decency, we may be likewise Solicitous to adore thee in Spirit and Truth. *We beseech thee, hear us.*

That

That thou vouchsafe graciously to hear us: *We beseech thee, hear us.*

Son of God: *We beseech thee, hear us.*

Lamb of God, that tak'st away the Sins of the World: *Spare us, O Lord.*

Lamb of God, that tak'st away the Sins of the World: *Hear us, O Lord.*

Lamb of God, that tak'st away the Sins of the World: *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O God, who every Year renewest to us the Consecration of this Holy Church, and by thy Sacred Mysteries affordest us the Blessing of thy Protection, graciously vouchsafe to hear the Prayers of thy People, and grant that as many as enter into this Place of Worship to petition for thy Favours, may have the Comfort of obtaining what they ask. Thro' our Lord Jesus Christ, thy Son.

On a Vigil, or Ember-Day.

L Lord, have Mercy on us.

Christ, have Mercy on us.

Lord,

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven; *Have Mercy on us.*

God the Son, Redeemer of the VVorld; *Have Mercy on us.*

God the Holy Ghost; *Have Mercy on us.*

Holy Trinity, One God; *Have Mercy on us.*

O God, who inviteſt all to Mercy,

VVho wilt not the Death of a Sinner, but that he be Converted and Live,

VVho haſt regard to the Sighs, Tears and Faſts, of Repenting Sinners,

VVho ſpar'dſt the *Iſraelities*, humbling themſelves in Prayer and Faſting,

VVho ſhew'dſt Mercy to the *Ninevites*, humbling themſelves in Faſting, Sackcloth and Aſhes.

VVho didſt deliver *Hezechias* and his People, calling upon thee in Faſting, Sackcloth and Aſhes,

VVho didſt hear *Judith* Praying for her People in Sackcloth and Aſhes,

VVho didſt deliver *Eſther* and her

Peo.

Have Mercy on us.

People seeking thy Help in Prayer
and Fasting,

VVho cam'st into this VVorld,
and wast made Man, to save Sin-
ners,

VVho being to redeem the VVorld,
didst send the Holy Baptist before
thee to Preach Penance,

VVho cam'st not to call the Just,
but Sinners to Repentance,

VVho brought'st Salvation to the
House of *Zacheus*, Repenting of his
Sins, and Offering Restitution for
whatever VVrong he had done.

VVho didst mercifully hear the *Ca-
naanean* Woman persevering in Pray-
er,

VVho hadst regard to the Tears of
Magdalen, and forgav'st her ma-
ny Sins upon her humble Repen-
tance,

VVho looking upon *Peter*,
brought'st him to the Knowledge
of his Sin, and to Tears of Repen-
tance,

VVho didst call from Heaven
Saul Persecuting thy Church, and
after Three Days Fasting and Prayer
didst open his Eyes,

Be Merciful to us; Spare us, O
Lord.

From

Have Mercy on us.

From all Hardness of Heart ;
 From the Neglect and Delay of
 Repentance ;

From Imperfect Repentance ;
 From Despising thy Call to Re-
 pentance ;

From Neglecting the Opportuni-
 ties of Salvation ;

From Despising and Abusing the
 Fasts of the Church ;

From a Vain and Worldly Spirit,
 on Days of Penance ;

From the Commands of Self-love
 on Days of Penance ;

From Consulting Inclination or
 Appetite on Days of Penance ;

We Sinners : *We beseech thee, bear us.*

That thou would'st vouchsafe to bring
 us to True Penance. *We beseech thee,
 bear us.*

That thou would'st give us a true
 Sense of our unhappy State, and pow-
 erfully lead us to those Exercises which
 are necessary for our Amendment. *We
 beseech thee, bear us.*

That we may in earnest make War
 against Sin, and labour that it may no
 more reign in our Mortal Body. *We
 beseech thee, bear us.*

That we may be truly watchful over
 our Inclinations, and not let these govern
 us,

O Lord, deliver us.

us, while we pretend to reform our Lives. *We beseech thee, hear us.*

That we may chastise our Bodies, and so bring them into Subjection, that the Flesh may be subject to the Spirit. *We beseech thee, hear us.*

That we may not purposely decline all that is Uneasie to us, when we acknowledge so much Punishment to be Justly due to our Sins. *We beseech thee, hear us.*

That we may lay hold of Self-denials as the Chastisement and Remedy of Sin. *We beseech thee, hear us.*

That we may lay hold of all that can humble us, because 'tis Just the Sinner shou'd be humbled. *We beseech thee, hear us.*

That by humbling our selves in Fasting, we may with the *Ninevites* labour to turn away thy Anger, which we have provok'd by our Sins. *We beseech thee, hear us.*

That by Tears of Contrition we may with Saint *Peter* lament our past Iniquities. *We beseech thee, hear us.*

That with the Humble Repentance of *Magdalen* we may seek to obtain thy Mercy. *We beseech thee, hear us.*

That on this Day we may be careful to avoid whatever is Displeasing to thee,
and

and not make a Day of Penance a Day of Sin. *We beseech thee, hear us.*

That on this Day we may not yield to any Inclination which has at any Time led us into Sin. *We beseech thee, hear us.*

That we may this Day behave our selves in all things like Humble Criminals, and therefore industriously decline all such Places, Company and Entertainments, as are unbecoming a Penitential Day. *We beseech thee, hear us.*

That this Day we may study to know our selves, and by Recollection and Prayer seek to engage thy Mercy to us. *We beseech thee, hear us.*

That thou vouchsafe graciously to hear us: *We beseech thee, hear us.*

Son of God; *We beseech thee, hear us.*

Lamb of God, that tak'st away the Sins of the World: *Spare us, O Lord.*

Lamb of God, that tak'st away the Sins of the World: *Hear us, O Lord.*

Lamb of God, that tak'st away the World: *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

A Ccept, O Lord, we beseech thee, this our Fast; and may we so observe it, as to prepare our Souls for thy Grace, and

and to obtain thy Everlasting Promise.
Thro' our Lord Jesus Christ, thy Son.

On Friday.

Lord, have Mercy on us.
Christ, have Mercy on us.

Lord, have Mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven: *Have Mercy on us.*

God the Son, Redeemer of the world:
Have Mercy on us.

God the Holy Ghost: *Have Mercy on us.*

Holy Trinity, One God: *Have Mercy on us.*

Jesu, who deliver'dst thy self a
Propitiation for our Sins;

Who didst sweat Blood in the
Garden;

Who wast betray'd by *Judas*;

Who wast forsaken by thy Apo-
stles;

Who wast seiz'd and carried away
as a Malefactor;

Who wast presented before *Annas*
and *Caiphas*;

Have Mercy on us.

Who

Who wast falsly accus'd ;
 VVho wast struck on the Face ;
 VVho wast denied by *Peter* ;
 VVho wast blinded and buffet-
 ted ;

VVho wast mock'd by *Herod* ;
 VVho wast accus'd before *Pilate* ;
 VVho wast demanded to Death ;
 Who hadst *Barrabbas* preferr'd be-
 for thee ;

Who wast scourg'd at a Pillar ;
 Who was crown'd with Thorns ;
 Who wast shew'd to the People
 as an Object of Misery ;

Who wast unjustly Condemn'd to
 Death ;

Who wast led as a Sheep to the
 Slaughter ;

Who wast crucified between Two
 Thieves for our Offence ;

Who expired'st on the Cross ;

Be Merciful to us : *Spare us, O Jesu.*

From living Unmindful of what
 thou hast suffer'd for us ;

From being Ungrateful after all
 thy Mercies to us ;

From crucifying thee again by
 our Sins ;

From opening the Wounds still
 wider by our Crimes ;

From a Life of Idleness, Vanity
 and Sin ;

Have Mercy on us.

Deliver us, O Lord.

From all Neglect in the Affair of
our Salvation ;

From the want of Seriousness, of
Consideration, and of Faith ;

By thy Agony and Bloody
Sweat ;

By all the Affronts and Contempts
that were offer'd thee ;

By thy Scourging at the Pillar ;

By thy Crown of Thorns ;

By thy Sacred Wounds ;

By thy Dying on the Cross ;

We Sinners : *We beseech thee, hear
us.*

That we may live this Day, as having
Christ Crucified before our Eyes. *We
beseech thee, hear us.*

That we may, this Day, be Solicitous
to take up our Cross, and follow thee,
O Jesus. *We beseech thee, hear us.*

That whatever Troubles happen to
us, this Day, we may lift up our Eyes
to Christ Crucified, and let nothing of
Impatience be found in us. *We beseech
thee, hear us.*

That whatever Humiliations happen to
us, this Day, we may lift up our Eyes
to Christ Crucified, and let not Pride
give us any Disturbance. *We beseech thee,
hear us.*

That we may Study, this Day, to
Y cru-

Deliver us, O Lord.

Have Mercy on us.

Deliver us, O Lord.

crucifie our Flesh, with all that is Sensual, Sinful and Corrupt in it. *We beseech thee, hear us.*

That we may not let Sense, Humour, Passion or Inclination, govern us this Day; but be ever mindful, that Self-denial is the Proper Exercise for the Day of the Cross. *We beseech thee, hear us.*

That we may be afraid of Sin, and of all that leads to it; seeing how deep are the Wounds it has made in thee, O Jesus. *We beseech thee, hear us.*

That seeing in thy Sacred Blood, the Punishment of Sin, we may this Day humble our selves in the Sight of our Iniquities, and by the Tears of Repentance labour to find Mercy. *We beseech thee, hear us.*

That seeing, in thy Sacred Passion, the Demonstration of thy Infinite Love to Man, we may, this Day, turn our Hearts to thee, desire to love thee, and both in doing and suffering give some Proof that we love thee. *We beseech thee, hear us.*

That we may endeavour to shew this Love, by Prayer, Recollection, Repentance, Thanksgiving, Self-denials, Fasting, by a General Humiliation and Patience. *We beseech thee, hear us.*

That

That being cleans'd by thy Blood from Dead Works, we may serve the Living God. *We beseech thee, hear us.*

That being Dead to Sin, we may walk with thee in the Newness of Life. *We beseech thee, hear us.*

That thou vouchsafe graciously to hear us. *We beseech thee, hear us.*

Son of God, *We beseech thee, hear us.*

Lamb of God, that tak'st away the Sins of the World: *Spare us, O Lord.*

Lamb of God, that tak'st away the Sins of the World. *Hear us, O Lord.*

Lamb of God, that tak'st away the Sins of the World: *Have Mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

Lord Jesus Christ, who didst descend from the Bosom of thy Father upon Earth, and shed thy Precious Blood for the Remission of our Sins, we humbly beseech thee, that in the Day of Judgment, being placed at thy Right Hand, we may hear those Words, Come you Blessed: Who livest and reignest with God the Father.

Those who are willing to employ more
Y 2
Time

Time or any Festival in Prayer, may thus do it with Benefit to their Souls; by Framing a kind of Rosary on each Day in this manner.

On the Day of an Apostle or Martyr.

O God, who hast planted thy Church by thy Blood of thy Apostles, (Martyrs) have Mercy on me. *Pater. Ave. Glory.*

O Jesus, who wast the Comfort and Strength of the Apostles (Martyrs) in all their Suffering, have Mercy on me, and be with me also in all my Troubles. *Pater. Ave. Glory.*

O Jesus, who hast given us such an Example of Patience and Perseverance in this thy Apostle, (Martyr) have Mercy on me, and grant me Patience in all Trials. *Pater. Ave. Glory.*

Each of these being repeated Five or Ten Times may be a good Employment for a Quarter of an Hour and more. And as it is in any one's Power to frame other like Sentences suitable to each Festival, so they may find Exercise for a longer Time.

On the Day of a Bishop or Confessor.

O God, who didst direct this thy Servant in the Way of Salvation, have Mercy on me, and lead me also in the same Way. *Pater. Ave. Glory.*

O Jesus, who didst Help this thy Servant to overcome the World and himself, have Mercy on me, and help me also by thy Holy Grace. *Pater. Ave. Glory.*

O Holy Ghost, who didst enflame this thy Servant with the Love of God, have Mercy on me, and kindle the same Holy Flame in my Breast. *Pater. Ave. Glory.*

On the Day of a Holy Virgin.

O God, who didst teach this thy Servant, to despise the World with all its Vainities, have Mercy on me, and take my Heart off the World. *Pater. Ave. Glory.*

O God, by whose Grace this thy Servant preserv'd a Clean Heart, have Mercy on me, and preserve my Heart from all that can defile it. *Pater. Ave. Glory.*

O God, who didst lead this thy Servant by the Way of the Cross, have Mercy on me, and Help me to take up
Y²3 my

my Cross and follow thee. *Pater. Ave. Glory.*

On the Day of a Widow.

O God, who didst teach this thy Servant to seek thee with her whole Heart, have Mercy on me, and teach me to seek thee above all Things. *Pater. Ave. Glory.*

O God, who didst lead this thy Servant in the Ways of Patience, Humility and Charity, have Mercy on me, and grant me a like Patience, a like Humility and Charity. *Pater. Ave. Glory.*

O God, by whose Grace this thy Servant, by the good use of her Time and her Money, did lay up Treasures in Heaven, have Mercy on me, and grant me the same Wisdom. *Pater. Ave. Glory.*

On a Friday, or in Devotion to the Passion.

I.

Blessed Jesus, who didst sweat Blood for me in the Garden, have Mercy on me. *Pater. Ave. Glory.*

Jesus, who wast betray'd by Judas, have Mercy on me. *Pater. Ave. Glory.*
Jesus,

Jesus, who wast seiz'd as a Malefactor,
have Mercy on me. *Pater. Ave. Glory.*

Jesus, who was accus'd falsely, have
Mercy on me. *Pater. Ave. Glory.*

Jesus, who wast struck on the Face by
a Servant, have Mercy on me. *Pater.
Ave. Glory.*

Jesus, who wast denial by Peter,
have Mercy on me. *Pater. Ave. Glory.*

Jesus, who wast deliver'd to Pilate,
have Mercy on me. *Pater. Ave. Glory.*

Jesus, who wast despis'd by Herod,
have Mercy on me. *Pater. Ave. Glo-
ry.*

Jesus, who hadst the Jews crying out
against thee, have Mercy on me. *Pater.
Ave. Glory.*

Jesus, who hadst Barabbas preferr'd
before thee, have Mercy on me. *Pa-
ter. Ave. Glory.*

II.

Jesu, scourg'd at a Pillar, have
Mercy on me. *Pater. Ave. Glory.*

Jesu, crown'd with Thorns, have
Mercy on me. *Pater. Ave. Glory.*

Jesu, cloth'd in Purple, have Mercy
on me. *Pater. Ave. Glory.*

Jesu, struck with a Reed, have Mer-
cy on me : *Pater. Ave. Glory.*

Jesu, mock'd by the Soldiers, have
Mercy on me. *Pater. Ave. Glory.*

Jesu,

Jesu, demanded to Death, have Mercy on me. *Pater. Ave. Glory.*

Jesu, condemn'd to die on the Cross, have Mercy on me. *Pater. Ave. Glory.*

Jesu, shew'd to the People, with *Ecce Homo*, have Mercy on me. *Pater. Ave. Glory.*

Jesu, deliver'd up to the Will of the *Jews*, have Mercy on me. *Pater. Ave. Glory.*

Jesu, going under the Weight of the Cross, have Mercy on me. *Pater. Ave. Glory.*

III.

Jesu, led like a Sheep to the Slaughter, have Mercy on me. *Pater. Ave. Glory.*

Jesu, nail'd to the Cross, have Mercy on me. *Pater. Ave. Glory.*

Jesu, crucified as a Malefactor between Two Thieves, have Mercy on me. *Pater. Ave. Glory.*

Jesu, promising Paradise to the Good Thief, have Mercy on me. *Pater. Ave. Glory.*

Jesu, who hadst Gall and Vinegar given thee to Drink, have Mercy on me. *Pater. Ave. Glory.*

Jesu, praying for thy Enemies, have Mercy on me. *Pater. Ave. Glory.*

Jesu

Jesu, blasphem'd on the Cross, have Mercy on me. *Pater. Ave. Glory.*

Jesu, under all the Anguish of a Cruel Death, have Mercy on me. *Pater. Ave. Glory.*

Jesu, commending thy Spirit into thy Father's Hands, have Mercy on me. *Pater. Ave. Glory.*

Jesu, dying on the Cross for our Offences, have Mercy on me. *Pater. Ave. Glory.*

These same Petitions may be made on any Day for a Happy Death, by concluding each Petition thus, Have Mercy on us, and grant us a Happy Death, and saying the following Prayer at the end of each Decad.

Let us Pray.

O Blessed Jesus, who amongst other Miseries wast pleas'd for our Sakes to suffer the Agonies of Death: Mercifully grant we may prepare for our Last Hour, and that when Death comes, we may find Mercy through the Merits of thy Sacred Passion; who Livest and Reignest, with the Father, in the Unity,

The same Petitions may be made on Days of Humiliation and Repentance; concluding each Petition thus, Have Mercy on me, (us) and grant me (us) a Sincere Repentance, and saying

*saying the following Prayer at the
End.*

Let us Pray.

O God, who willest not the Death of a Sinner, but that he be Converted and Live, mercifully hear our Prayers, and grant us a Sincere Repentance, that being Converted from all our Evil Ways, we may Live in the Faithful Observance of thy Commandments, through Jesus Christ our Lord, who with thee and the Holy Ghost, Liveth and Reigneth.

On a Sunday.

O God, who by Sanctifying a Day hast given us an Opportunity for working out our Salvation, Grant we may thus employ this Day. *Pater. Ave. Glory.*

Grant, O God, we may employ this Day to thy Glory, and carefully avoid every thing that can be a Prophanation of it. *Pater. Ave. Glory.*

O Jesus, who on this Day didst arise from the Dead, Grant we may this Day examine into the true State of our Souls, and labour to arise to a New Life. *Pater. Ave. Glory.*

O Holy Ghost, who on this Day didst
descend

descend on the Apostles, mercifully
come this Day, and take Possession of
our Hearts. *Pater. Ave. Glory.*

*On Saturday, and the Feasts of the
Blessed Virgin.*

O God, by whose special Favour the
Virgin Mary was Blessed amongst all
Women, have Mercy on us, and give
us the Blessing of thy Grace. *Pater. Ave.
Glory.*

O God, who in the Blessed Virgin hast
given us a Pattern of all Virtues, have
Mercy on us, and grant us Grace to
follow her Example. *Pater. Ave. Glory.*

O God, who hast taught us that to
Hear thy Word and Keep it is the VVay
to become thy Mother and thy Bre-
thren; Grant, that with the B. Virgin,
we may by this Way labour to be united
to thee. *Pater. Ave. Glory.*

On Communion-Day.

O Blessed Jesus, I humbly thank thee
for the Favour of this Day. *Pater.
Ave. Glory.*

O Blessed Jesus, be thou the Food of
my Soul. *Pater. Ave. Glory.*

O

O Blessed Jesus, nourish my Soul to
Life Everlasting. *Pater. Ave. Glory.*

O Blessed Jesus, abide in me for ever.
Pater. Ave. Glory.

O Blessed Jesus, be thou the Life of
my Soul. *Pater. Ave. Glory.*

O Blessed Jesus, Heal all the Dis-
tempers of my Soul. *Pater. Ave. Glory.*

O Blessed Jesus, give me Strength to
resist all Sin. *Pater. Ave. Glory.*

O Blessed Jesus, give me Grace to
overcome all my Weaknesses. *Pater. Ave.
Glory.*

O Blessed Jesus, grant I may be
watchful against all Evil. *Pater. Ave.
Glory.*

O Blessed Jesus, grant me true Pati-
ence in all my Trials. *Pater. Ave. Glory.*

O Blessed Jesus, grant me an Humble
Heart. *Pater. Ave. Glory.*

O Blessed Jesus, take my Heart from
Vanity, and from the Love of the World.
Pater. Ave. Glory.

O Blessed Jesus, grant me a Clean
Heart. *Pater. Ave. Glory.*

O Blessed Jesus, grant me Perseverance
in a Christian Life. *Pater. Ave. Glory.*

*This Method may be a Help for such
as cannot read.*

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